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THE CHOLERA AND ITS TREATMENT.

BY A MISSIONARY PHYSICIAN.

THE probability that the cholera, which proved so great a scourge in Western Asia and in parts of Europe, in 1865, may visit the United States during the coming season, gives much interest and importance to a paper on the subject, prepared by Dr. Pratt, of Marash, (Central Turkey mission.) He was at Constantinople during the prevalence of the epidemic in that city, and states that, "after consultation with Dr. Hamlin and others, who had had practical experience in former epidemics of the kind, a circular was prepared, suggesting principles and methods of management, a copy of which was furnished to each mission family." This was afterwards modified, as the result of experience, and he has now furnished it, substantially, for publication in the Herald. The efficacy of the treatment may be seen from the following statement.

"An experiment was made in carrying out these directions, by Messrs. Long and Trowbridge, in several of the khans of the city. In these great caravansaries, hundreds of strangers live,—laborers of all sorts from all parts of the country,—hiring only rooms and taking care of themselves. Many of them live in the most wretched condition, and with neither conveniences nor appliances for the care of the sick; sleeping on the floor, two, four, or six, in one small, dark, half lighted, unventilated room. No circumstances could be more unfavorable, and there were only two meliorating facts; one, that all were near at hand and could be often seen; the other, that they put implicit confidence in their physicians, and followed directions. Under these circumstances these brethren, (not medical men,) supplied themselves with the medicines mentioned, and taking a room in one of these khans, ministered to all comers.

"The result was most gratifying. They had, of patients who were forced to take to their beds, (which they did only at the last minute,) one

hundred and two. Take from these eight, whom they only saw at the last moment and administered to but once, and you have ninety-four treated. Of these, ten died; four from relapses brought on by imprudence in eating or drinking, and two from the typhoid fever which succeeded the cholera. Not a few of these ninety-four were far gone in the stage of collapse when first seen. Two, who died, died in six hours after the first symptoms, one in nine hours, and several in twelve hours. The result may be summed up as one death in ten cases;—but to these must be added from three to four hundred cases which presented themselves at the room in various stages of the disease, not so severe as to bring them to take their beds. The fame of these brethren went so far that even Mussulmans came, in two or three instances, to take them to their harems; one old man saying he had had a physician, but wanted to get a *master* in his profession, and so came for one of them.

“The remedies and methods are not new; but they are simple, easy of application by people of common sense, and in this experiment, certainly, proved eminently successful. In one case, friction of the spine with ointment of ammonia proved very useful; but the means specified below are within the reach of all, and they are confidently recommended to all, in case the scourge should visit America the coming year. Let them be boldly and faithfully applied, and with God’s blessing, success will doubtless often crown the effort.

#### *Symptoms of the Disease.*

“Cholera is a disease of the stomach and intestines, manifested by purging and vomiting, and running, sooner or later, into discharges like water with rice boiled in it. This is the essential nature of the disease, no matter where it appears. When it comes as an epidemic, commonly called ‘Asiatic cholera,’ there co-exists, to a greater or less degree, what is called malignancy; manifested by coldness of the surface of the body, depressed pulse, purple, shriveled appearance of extremities, and perhaps spasms. It is this quality that is the source of danger, and it may vary in intensity from the slightest to the most virulent degree, causing death in three hours, and before the purging and vomiting have had time, of themselves, to produce any effect.

#### *Treatment.*

“To meet these conditions, the following directions must be carefully followed.

“(1) For the *stage of diarrhea*. This may come on insidiously, painless and hence not alarming, but should be met promptly. The remedy is, ‘The cholera mixture,’ so called, consisting of equal parts of

Laudanum,  
Tincture of Rhubarb, and  
Spirits of Camphor.

“Begin with 30 drops, taken clear and unmixed, with a little sugar placed in the mouth afterwards. Repeat the dose *after every evacuation*,

increasing it if the case becomes urgent to 60 drops, (a teaspoonful,) or 90 drops if necessary. If the diarrhea is not controlled by this means, an injection of from 30 to 90 drops of laudanum, in a table-spoonful of starch, will prove a valuable help. This may be often repeated. If the diarrhea ceases, do not entirely intermit the medicine, but give in gradually diminished doses, every one or two hours, for a period of twelve or even twenty-four hours.

“(2) *For the vomiting stage*, the best remedy is

Laudanum,  
Tincture of Capsicum,  
Tincture of Ginger, and  
Tincture of Cardamom seeds,

equal parts; to be given, from 40 to 60 drops, undiluted and followed by sugar, after every fit of vomiting; taking care to give it as soon as the fit ceases, when it will be more likely to be retained. An excellent adjuvant to this is a large mustard poultice to the abdomen.

“(3) *For the stage of malignancy*, the only remedy is *stimulants*, especially brandy, which must be given with great freedom, from two to four teaspoonfuls every half or even quarter hour, till heat returns, and pulse and sensibility of extremities are restored. It is always to be given undiluted. Alcohol, or other spirits, will answer the purpose, if brandy is not to be had. It will be necessary to combine with this, artificial heat,—bottles of hot water to the body and extremities,—friction of the limbs, (which no one need fear to apply,) and mustard, perhaps, to the feet and hands, stomach and limbs. Remember that *boldness*, to the verge of rashness, is better than excess of caution, and that no danger is to be apprehended from any of these remedies so long as the symptoms for which they are given are uncontrolled.

“The use of cold water must be *strictly forbidden*, except merely to gargle the throat; a very small quantity, swallowed, will bring on the diarrhea after it has been stopped for hours. A little water of gum arabic may be allowed, a teaspoonful at a time; or, perhaps, lumps of ice might be taken with safety.

“For the *typhoid fever*, which often follows an attack, chamomile or sage tea, and diaphoretic treatment, will be all that is needed, besides a moderate use of stimulants, for convalescence.”

## LETTERS FROM THE MISSIONS.

### Western Turkey Mission.

LETTER FROM MR. HERRICK, NOVEMBER 16, 1865.

#### *Visit to the “Protestant Koords.”*

ON the 9th of September, Mr. Herrick left Constantinople, accompanied by Baron Parssegh, the preacher at Yeni Kapoo, to attend

the ordination at Cesarea, (of which Mr. Farnsworth gave an interesting account in a letter published in February,) and to visit the “Protestant” Kuzzebash Koords, near Sivas. This letter gives an account of his journey, and his visits to various places on the way. It is too long to be inserted here in full—some passages which were marked for publication it seems neces-

sary to omit—but the account of his visit to the Koords should be given. For other, earlier statements respecting the same people, the Herald for March, 1861, page 70—, may be consulted, and previous numbers, there referred to.

In company with Dr. West and B. Nabet, the teacher at Sivas, I started on Monday, the 16th ult., for a tour among the so called Protestant Koords. I will give you extracts from notes taken on the ground.

“*Gunduz, a Koordish village, six hours from Sivas, October 17th.* We reached this village last evening, just before sunset, and easily found the house of the man known as Lame Ali, the Protestant, who welcomed us, and made us as comfortable as he could. The room in which we are lodged has no means of ventilation except through the door and fireplace, in which a fire was at once built, and kept for a *light*. The villagers began to come in very soon, and for five hours we sat in that room, with from twenty to forty persons crowded into it, and read and talked to them a large part of the time; indeed, as long as we could. Shortly before eleven o'clock, a whole lamb, roasted, was brought in on a pole six or seven feet long, near one end. As the other end was rested on the low table, the lamb was up almost to the top of the room. It was then slid down, the pole removed, and two men proceeded to ‘carve’ it up small, with their fingers. A lamb so prepared in honor of guests, they call a ‘corban,’ or sacrifice. The lamb was quickly dispatched, after which all dispersed except our host and two others, the so called Protestants. Our host said, ‘They have eaten and separated, now see what they will do. They will find another opportunity against us.’ Another remarked, ‘You ought not to have opened up so freely before them,’—referring to our talking in the evening. I said, ‘We have simply preached the *gospel*, and in just the way we always do when men will hear. That is our duty.’ I saw they were not satisfied, and so, as

I might never have another opportunity, and as the object of my coming here was *special*, and could then be accomplished, I talked till near one o'clock.

“It seems they have long since rejected their ancient superstitions and received the gospel; but, without a teacher, they know little of it. Moreover, they are watched and persecuted by their neighbors, and having long looked to us, almost in vain, for protection and instruction, they are now well nigh discouraged. There are two families of them here, and five, in all, in the near villages. Their Sheik, as they call him, lives eight hours from here, where we expect to spend the night, and in that vicinity there is a still larger number of families of the so called Protestants. The countenances of the women are expressive of more intelligence than I have seen in many Turkish villages, and the children look bright, notwithstanding they run about clad—rather un-clad—in scanty, dirty rags, utterly untrained, ‘like the wild ass’s colt.’ This is wild, rough work, but I have never felt happier than in trying to do the work my Master sent me here for, in the close air and amid the vermin of this room, at midnight, surrounded by a company of *very* ignorant men and children.

“*Wednesday, A. M., October 18th. Medjed, (Sheik's village.)* Before reaching here, we stopped at a small village which is nearly all ‘Protestant,’ to request any there who would like to see us to come here, and also that they might circulate the notice of our arrival in the villages near. We did not find the ‘Sheik’ at home, and though we sent to the mountains for him he has not arrived yet. His brother and his sons appear intelligent, but *not one of them all can read!* We have had some plain talk with those present last night and this morning. Some things are now clear.

“1. These people were formerly, though nominally Mohammedans, really *heathens*; paying a respect amounting to worship to their chief Sheiks, and from



time to time bowing idolatrously before wands cut from a certain tree, and kept in the houses of their Sheiks.

“But (2,) their religious faith and customs had too little of *substance* and *body* to hold them firmly, and their faith in Mohammed and the Koran was, and was known to be, a *mere lip confession*. When, therefore, some dozen years ago, Armenian Protestant brethren brought them the gospel, they professed, whether in sincerity or with hope of advantage, to receive it; and ever since that time, some score or two of houses are known as Protestant; and they adhere to this profession, although they have suffered a great deal of persecution from other Koords.

“3. They are now very timid and fearful. This timidity is so great, that one can make nothing of their talk while other Koords are present; for *then* they will avow precisely the same belief in Mohammed and the Koran as in Jesus and the Gospel, and express almost entire indifference as to learning to read, or for instruction of any kind.

“4. They are excessively ignorant, perhaps not one of them all knowing how to read *well*; and their knowledge of Christian truth is almost nothing; yet they seem intelligent and capable of learning, some of them particularly so; and there is no doubt that they are a step above other Koords in intelligence and character.

“5. They are very much discouraged in respect to getting help of any kind from us, in view of the very feeble and long intermitted efforts which have been two or three times made for their instruction. Once bold, and desirous of being enlightened and reckoned as Protestant Christians, if they have become timid and discouraged, is not the fault largely our own?

“*Sivas, Friday, October 20.*—After writing the above, the ‘Sheik’ came, and after some miscellaneous conversation, in which he showed considerable intelligence, but talked ‘in the air’ a

good deal, we signified to him that we wished to see him in private; or at least so much so that we could learn his real sentiments. I met him in a dark, very close, stifling *stable*. He at once said, in a half suspicious, rather impatient, discouraged way—‘Do you come in love? Do you receive me as a brother? Can you *help* us? Can you save my sons from being taken as soldiers?’ I pointed out to him, as I had again and again done clearly to others before, their *present* faults—bold though they were formerly—in a timid and equivocal confession of their faith, if they have such, in the gospel and in Christ; in their neglect to *read* the gospel they profess to receive; and in their *present* unreadiness to risk any thing for their new faith. I told him we could assure them of help and protection if they would vindicate their claim to their name,—Protestant,—and show themselves worthy of protection. I said, moreover, that we could not go back to the persecutions of past years, with the idea of securing redress for them. I then stated that we could send them a teacher, and asked if they desired it. He said, ‘Yes, we heartily desire it, but we are afraid. If you can send him with a firman, with power to protect us, well; if not, we will remain as we are, and trust in God.’”

This tour, just finished, has been refreshing and encouraging to me. It has left a more vivid impression of the *ignorance*, and *degradation*, and *oppression* in which the masses of the people live, and of the elevating, enlightening, saving power of the Gospel of Jesus Christ.

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BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. GREENE, NOVEMBER 4, 1865.

MR. GREENE first notices the visit of the cholera at Broosa, where, from August 19, for five weeks, the deaths averaged ten per day. The people, however, were generally as thoughtless and worldly as ever; yet

among the Armenians some had recently shown a spirit of inquiry. "About ten" had been added to the number of regular attendants on Protestant religious services, and the church had just commenced two extra, weekly prayer-meetings. Visits to out-stations are spoken of, and an encouraging account is given of the state of things at several places. But laborers are wanted.

#### *Angora and Istanos.*

Referring to visits by Messrs. Farnsworth and Herrick, to the out-stations Angora and Istanos, it is said:

Mr. Herrick was deeply impressed with the importance of immediately securing a native preacher for the town of Istanos. He bears witness to the good character of the Protestant brethren of the place, but adds, "They are newly awakened; newly converted; in short, *lamb*s; and need, *very much*, a shepherd's care. With proper instruction and guidance, I should hope and expect much of them, as live, working Christians. But more than this, now is the opportunity for making a profound impression on the Armenians. The village is a good deal stirred up by the power and light of the Gospel, and one or two Mussulmans also are being influenced to somewhat of inquiry." The native helper at Angora, and the brethren both there and at Istanos, were a good deal encouraged and comforted by these visits of the missionaries; but, alas! the golden opportunity to labor is passing, and the harvest in both these places is in danger of perishing for lack of laborers.

#### *Edinjik and Moohalitch.*

The state of the work at Edinjik continues to afford us gratification. The prejudices of many are dissipated, and they now admit that the truth is on our side. This is an important victory; yet we rejoice still more, that a few persons not only give assent to the truth, but appear to have given their hearts to the Lord. During my stay at the village, two men and one woman were received

into the church, and on the occasion of their public profession, more than fifty men and women of the village were present, and gave the most earnest attention.

At Moohalitch, too, the work is progressing. More than thirty persons attended our religious services on the Sabbath that I passed at the place. Several of the Protestants are from the Greek community, and one of them, who may be described as mighty in the Scriptures, is both zealous and prudent in his efforts to convince his brethren after the flesh. We hope much from the efforts of these brethren, all of whom are young or middle aged, and the majority of whom appear to be truly pious men. The brethren have recently fitted up a large and convenient room for religious services.

#### *Kara Hissar.*

One of my colporters has just returned from a successful visit, of six weeks' length, to the city of Kara Hissar. The Turks of the city are ignorant and bigoted, but the Armenians, who number 4,000, appear to be remarkably free from prejudice and desirous of enlightenment. While none show hostility, a few Armenians are decidedly friendly to our cause. The teacher of the Armenian school and his wife, and an Armenian trader, are spoken of as enlightened persons. The former has read our books for years, and has introduced many of them into his school. Our helper had religious interviews with a large number of Armenians, and with a few Greeks and Turks, and succeeded in selling above fifty dollars' worth of Bibles and religious books. For this measure of success we feel profoundly thankful, and heartily wish that we had the men and means to carry forward the good work. I might add interesting statements respecting other places, and especially concerning the work at Mooradchai, where we hope to organize a church next month.

## NICOMEDIA.

(55 miles S. S. E. of Constantinople.)

## LETTER FROM MR. PARSONS, NOVEMBER 6, 1865.

MR. PARSONS had visited, during the two months previous to the date of his letter, almost every Armenian town in the Nicomedia field, and now reports, briefly, his observations. The following extracts will interest the reader.

*Monastery at Armash.*

The last district visited was that of Adabazar. Mr. I. G. Bliss went with me. We went first to Armash, where there is a monastery, with a large number of vartabeds and teachers, a printing press, from which is issued a monthly Magazine, three hundred and sixty rooms for pilgrims, and a miracle working picture of the Virgin. Over against the principal entrance to the monastery is a *drinking den*, in the centre of which we saw a large hogshead of New England rum. We found the vartabeds preparing for their afternoon devotions, and disinclined to any intercourse with us.

*The Scriptures in the Modern Language.*

At Haskal we found a friendly welcome, in the family of one who is a *professing* Protestant. The teacher of the school bought several books, and surrounded by twenty or thirty boys, declared it to be his desire to use only the Scriptures in the modern language, in the school. This he would not have said, had he not known the desire of the people to be the same.

*Progress at Adabazar — Enlightened Imams.*

We had a delightful visit with the little church, of seven or eight members, in Tamluk. Spent the Sabbath in Adabazar. The congregation is increasing there. The meeting-house is quite too small, and steps have been taken toward procuring means to build another. The people have subscribed ten thousand piastres. New persons appear as hear-

ers almost every Sabbath, and the pastor is very much encouraged. In two Turkish villages, Imams in possession of the Scriptures have been persecuted as Protestants, and made to give up the books. In another village is an Imam who was burned out by the great fire in Constantinople. Through a brother from Adabazar, who was for a night a guest in that village, he requested the prayers of the Adabazar church, for himself, and for the Sultan's Government, that there might be religious liberty for the Mohammedans.

*Increased Religious Interest—Cholera.*

Throughout the bounds of this station, there is more than usual interest in the subject of religion. The houses of worship in Bagchejuk and Nicomedia were never so well filled. The desire for the Word of God is seen everywhere. Owing to the failure of the silk crop, the devastations of myriads of field mice, excessive rains, and ravages of the cholera, business has been almost at a stand; yet the sales of the Scriptures continue the same, or, in some places, are on the increase.

We find everywhere new graves, indicating the ravages of the cholera. Some are by the wayside, far from human habitations, where the poor traveler was overtaken by the fell destroyer. May we not hope that God is now going to visit the churches, and bless the labors of his servants? It is our prayer, and our longing desire, that he may do so.

## Central Turkey Mission.

## AINTAB.

(About 90 m. E. N. E. from Scanderoon.)

## LETTER FROM MR. SCHNEIDER, NOVEMBER 29, 1865.

FOR something more than three years before this letter was written, two persons had been associated, laboring in perfect harmony, in the care of the large church at Aintab; a formal division of the church having been de-

ferred for reasons mentioned by Mr. Schneider. That division, in which much interest was felt, has now taken place, with entire harmony, as will be seen.

#### *A Second Church Organized.*

A long wished for event in our work has just occurred. Our large church and congregation have been divided, and we have now formally, what we have had for three years virtually, two separate churches here, each with its own pastor and complete organization.

As soon as we obtained a mazbatta, (a report from the local authorities approving of our site, absolutely indispensable to our purpose,) and it became thus highly probable that we could obtain a firman for a church building, we began to take the necessary measures. The circumstances were such, that without this mazbatta there was every reason to fear the authorities would not permit us even to fit up a temporary building, in the only spot where we could prepare one sufficiently large for this second church, until the new edifice could be erected.

#### *Opposition of Mussulmans.*

The result has proved the correctness of these fears. The next day after we had worshiped there once, the neighboring Mussulmans rose up in great anger, and presented a strong petition to the authorities, to the effect that they would not consent to have Christian worship in their neighborhood. But a mazbatta having been secured for a church in another spot, the Governor quieted them for the moment, by the assurance that the church was to be built in another place. But they have since continued their opposition and the case is not yet formally decided, though we hope the authorities will put an end to the matter speedily. Persons in America can form no conception of the obstacles which Mussulman bigotry, in every possible way, raises to the building of Christian churches in this land.

#### *Manner of Dividing.*

It took some time to complete the division. The original pastor, in order to have the members of the church and congregation perfectly free to choose their own spiritual guide, proposed that each head of a family should choose one of the two pastors as his, and then they [the pastors] would arrange themselves accordingly,—one going to the new church, and the other remaining with the old. In this way the first pastor, Kara Krikore, has fallen to the new church, and Pastor Avedis remains with the old. The church members have fallen equally to each church, there being in the old, one hundred and forty-seven, and in the new the same number, besides some forty who are not yet distributed. The whole number of souls, small and great, in each congregation, is between eight and nine hundred. The spontaneous movement of the people has thus made the division nearly equal, the preponderance being slightly in favor of the First Church and congregation.

#### *Interesting Services.*

Sabbath before last, the formal separation took place. At noon, the separating church and congregation being seated in one part of the house and others in another part, the customary services were exchanged for addresses suited to the occasion, by the pastors and myself. All manifested a lively interest, though it was evident that the idea of separation from those with whom they had worshiped in this house nearly ten years was in some respects painful. Some tears were shed, but on the whole, all seemed gratified at the prospects opening before them. The separating party seemed full of joy and hope; and though their present place of worship is in many respects inconvenient, they make the sacrifice cheerfully. In the afternoon, the new church and congregation assembled in their place, hastily prepared for them. As was expected, it was filled to its

utmost capacity. But though uncomfortably crowded, interest and pleasure seemed depicted on every countenance, and all rejoiced in the new scenes by which they were surrounded. The Confession of Faith and the Covenant were read and adopted anew by the church, all the members standing. At the close of these exercises, they were addressed on subjects appropriate to their circumstances, with a view to prompt them to new zeal and activity as they are entering on this new stage of their work. When all was over, little groups, over the whole house, were engaged in lively conversation, it being obvious that all were especially interested in what had transpired.

We cannot but rejoice in this happy consummation; and our most earnest hope and prayer is, that God will smile upon both these churches, and cause them to grow in numbers and grace.

### *Eastern Turkey Mission.*

#### *KHARPOOT.*

(About 175 miles S. of Trebizond.)

#### LETTER FROM MR. BARNUM, NOVEMBER 7, 1865.

MR. BARNUM, when he wrote, had recently returned from an absence of six months from his station, spent mostly at Constantinople. He notices progress during his absence, and presents several matters of much interest, indicating a very hopeful state of things among the churches and the native pastors and helpers of that region. May all, and more than all the good results anticipated from the formation of the Evangelical Union, and the development of a self-reliant, self-sustaining and aggressive Christian character, be realized.

#### *Important Progress.*

During my absence, there has been substantial progress in the direction of establishing the institutions of the gospel on a firm basis. Two churches have been organized, and pastors ordained over them, one half of whose support

comes from the people on the spot, with the promise that the whole shall be assumed within five years; three houses of worship, and four parsonages have been built, the chief expense being borne by the people; in several other places, preparatory measures have been taken for doing the same thing next year; the salary of the city pastor has been wholly assumed by the people; and what is more than all, there is more self-reliance among the Protestants, both at the station and the out-stations, than ever before; a stronger determination to relieve the American Board, as soon as possible, of all expenditures in this region, by assuming the responsibility of the work themselves, as fast as they are able. This is not a new idea to them. From the first they have been told that the duty of carrying on the evangelical work in this region belongs to them, and that the Board and its missionaries are merely temporary assistants to them. Few communities in the Empire, I apprehend, are as poor as this, and they love money as well as other Orientals; but we have given them "line upon line, and precept upon precept," and have kept a steady pressure upon them to induce them to pay as they are able, until now they cheerfully acknowledge the duty, and begin to feel the pleasure of giving. There is a growth of manly independence, and I think that in nearly all our communities, there is a strong desire to free themselves as soon as possible from all foreign aid.

#### *Meeting of Pastors and Helpers.*

Mr. Barnum mentions a visit to Geghi and Palu, and, on the week of his return from those places, the anniversaries of the two seminaries at Kharpoot. He then says:

During the same week, we had several very interesting meetings with the pastors and helpers of this field. We had invited them all to be present, and there were six pastors and seven licensed preachers, besides the students of the theological school and several other

helpers. First, there was a delightful social prayer meeting, with these brethren alone. This gave tone to the other meetings of the week. The next evening there was a public meeting, with a long and earnest discussion respecting the duty of the churches in this region to assume the entire responsibility of the evangelical work in the region as fast as possible, and the means of doing this work.

#### *Forming an Evangelical Union.*

This was preparatory to the meeting of the next day,—the most important of all,—for forming the “Kharpoot Evangelical Union,” which is designed to embrace the churches and pastors of the Kharpoot Pashalic. The constitution had been carefully prepared beforehand, and the whole day was occupied in discussing and adopting it. It is too long to be given here in full.

The preamble, while acknowledging the right of the missionaries to prosecute their work independently, affirms that it is the duty of the churches to enter upon this work themselves,—“to care for, support and extend their own institutions,”—and that this can be secured only by united action. It is provided, that the “Union shall be composed of the pastors and churches who shall accept the constitution.” The voting members of any meeting shall be the pastors and a delegate from each one of the churches. The missionaries, pastors from other parts of the country, and licensed preachers, shall be honorary members, with liberty to take part in the discussions, but not to vote.

#### *Objects of the Union.*

I will quote the Fourth Article of the Constitution entire.

“To secure the objects of our Union, we will labor—

“1. To promote the intelligence, soundness of faith, peace, purity, activity and increase of all the churches within our bounds.

“2. To plant new churches in places where desirable.

“3. To seek out, educate and set apart to their work, men suited to be pastors or preachers of the gospel, and teachers in unevangelized places.

“4. To unite all the churches in the strong bond of Christian fellowship, and in earnest, self-denying efforts to extend the kingdom of Christ; especially, 1. By giving their sons and daughters to the work of Christ wherever needed. 2. By aiding the needy in their education for this purpose. 3. By aiding feeble churches in supporting their pastors. 4. By supporting preachers and teachers in unevangelized places. 5. By erecting suitable chapels and school rooms wherever needed. 6. By securing the establishment of good schools in all the cities and villages of our territory, in which the chief aim shall be to make the pupils intelligent students of the Word of God.”

From this it will be seen that the Union constitutes itself a Home and Foreign Missionary, an Education, and a Church Building Society, besides performing the ordinary ecclesiastical functions of such bodies. In giving shape to this body, we have taken pattern from no other ecclesiastical organization, but have endeavored to adapt it as exactly as possible to the state of things about us, and to the work to be done. The power of forming new churches; of ordaining, installing and dismissing pastors; of deposing the unworthy, and of granting licenses to preachers, is vested in the Union. Three of the pastors are appointed a committee to visit each of the churches, to inquire into its spiritual condition, state of discipline, activity, &c., &c., and report the same at each annual meeting. Persons who feel aggrieved by the action of any church have the privilege, under certain limitations, of appealing to the Union, and the Union has the power of reversing or modifying such action; and its decisions are final.

*Happy Effects of the Organization.*

This ecclesiastical organization is designed to be a very practical matter. So we understand it, and so it is understood by its members. The primary responsibility respecting churches and licentiates now rests upon the people, though our counsel will be freely sought and given, whenever it is needed. These responsibilities will be increased as fast as they can be safely assumed, until all the interests of Christ's kingdom in this region shall be provided for by the people themselves. The mere organization of the Union has kindled a new zeal among them. They say they are ready for new sacrifices, now that the ark of the Lord is committed to them. Saturday, the day after their organization, was occupied by the Union in examining the seven members of the graduating class for licensure. It was a very great satisfaction, in listening to this examination, so dignified and thorough, to feel that we have so excellent and faithful a band of young ministers to share our heavy burdens. They are mostly from the members of the first class which left our seminary, two years ago. They have developed finely during this time. We shall now bring the Union into as close a relation to the work as possible.

I think we are not wrong in believing that this organization, with the so cordial co-operation of the pastors, preachers and churches, is one of the most important results of all our labors here. It requires no great stretch of faith, to regard the independence and self-support of the churches and all the other evangelical agencies here, as to be now speedily attained. An annual meeting is to be held each autumn, and such other meetings during the year as circumstances may require.

*A Sabbath at Hoghi—Church Action.*

I spent the last Sabbath at the village of Hoghi. The new chapel, built dur-

ing the summer, was dedicated, and the sacrament of the Lord's supper was celebrated by the new church, which has its centre at Perchenj. When I arrived, Saturday afternoon, I found a church meeting, presided over by the pastor, engaged in the examination of candidates for admission to the church at its next communion, two months hence, as is the custom in these churches. I was greatly interested and gratified, in listening to these examinations, to see the thoroughness, skill and caution of these simple-minded villagers. I found occasion to ask but very few questions myself. So, too, the examination and suspension of an offending member was conducted so tenderly and gravely as to be quite impressive. Every member appeared to feel a deep sense of his own responsibility, in caring for the interest of the church. This and some other such cases, together with the good sense and practical talent displayed by the members of the Evangelical Union, confirmed me in the belief that it is well for the people to have responsibility laid upon them, and that we are not too fast in organizing churches with their own pastors, in pushing them on to a position of independence, and in joining them together, to care for the general interests of the work all about them.

Notwithstanding this distribution of responsibility to the individual churches and to the Union, there is no danger that we shall not have enough left. The gradual transfer of responsibility thus to inexperienced persons, involves new cares. We are entering upon an untried sea, and are not unmindful of its dangers. Whatever advances may be made by the people themselves, we shall still be obliged to guide and superintend carefully. The more remote our connection with the helper, the greater the difficulty of steering as we would. Since the addition of the Arabkir field to ours, we occupy twenty-six out stations, and in connection with these, we have a great many perplexing questions to de-

cide. It is all, however, very delightful work, when the progress is so manifest.

*Extracts from Other Letters—Mr. Wheeler.*

Other letters have referred to the events of this important week at Kharpoot, and a few extracts will be inserted here. Mr. Wheeler wrote, November 10:

A wearisome and unsatisfactory way of communication this by the pen, at any time, and especially when, as now, we have so many facts and ideas which we would gladly convey to you in their living reality and force. Brother Barnum's letter gives you some idea of the present condition of the work here, though no amount of pen and ink effort, nor indeed of that with the tongue, could make you realize the state of things as they appear to us, who have been upon the ground from the first, and watched the different steps by which the Master has advanced his work, and the many, very many obstacles which in his strength have been overcome.

Be assured, however, that the half has not been and cannot be told; neither the half of the *encouragements* which we see, nor of the *discouragements* which are constantly trying our faith. I can say, in a word, that the obstacles which to a large degree are to be overcome, if at all, by persistent *human* effort, have been so many and great, that had not we three men been from the first perfectly united in mind and heart, and in the purpose to adhere to the policy which has been pursued, we, or at least I, should long ago have found a place with poor Pilgrim in the slough of despond; for, if anything could fill the soul with despondency, it would be to be doing the Lord's work, as we suppose, in his appointed way, and not to have even in appearance the fulfillment of his promise, "Lo, I am with you."

*Miss West—The Girl's School.*

On the same day, November 10, Miss West wrote as follows:

From others you will doubtless hear of the school examinations, and the

other most interesting exercise of "Anniversary week." My heart was filled with joy as I witnessed the marks of progress towards a self-sustaining, self-propagating church of Christ in this region.

It was to me a most touching spectacle, when fourteen graduates from our girl's school stood up to receive their diplomas and the last words of counsel before going forth to teach their benighted sisters, and when all united in singing, "Go work in my vineyard today." The following morning, I held a farewell meeting with our pupils, and all but ten of the entire number counted themselves among the disciples of the Great Teacher.

There has been no special season of awakening in the school this year, but an evident growth in grace among some, and a deep, and we hope abiding impression upon the minds of many. Right principles seem more firmly implanted, and consciences more tender than previously.

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ERZEROOM.

(120 miles S. E. of Trebizond.)

LETTER FROM MR. PARMELEE, DECEMBER 4, 1865.

MR. PARMELEE speaks of intelligence received respecting the last meeting of the Board; joy "that the Board closed its year without debt;" sorrow that there seems "so small a prospect of recruits" to their "thinned and rapidly thinning ranks;" regrets that "the needs of the Eastern Turkey mission did not get a hearing at Chicago;" and surprise, "that more is not said and done for Mr. Williams's field" at Mardin. He then turns to matters at Erzeroom, and notices

*Dissensions among Armenians.*

The most hopeful feature in our work in this city is the dissension among Armenians. The Armenian bishop is a polished man in the ways of the world, but exceedingly crafty and avaricious.



He was once a member of the Bebek seminary, where he learned English, which he speaks very well. He afterwards visited the United States and spent two years there. He sought ecclesiastical elevation, (as he confessed to Baron Simon, one of his Bebek acquaintances and now the faithful helper at Bitlis,) for selfish and worldly ends. Consistently with this original purpose, he has appropriated to his own private use large amounts of the church funds. His practices attracted the notice of the people, who last spring sent a petition to Constantinople, signed by sixty persons, praying for his removal. This petition not being heeded, it was soon after followed by another, signed by three hundred. This also was unavailing; but the bishop was so annoyed and enraged by these movements, that he caused twenty-four of the leading complainants to be imprisoned. Sixteen of these he caused to be released after one night's imprisonment; the remaining eight were released at the request of the English Vice Consul.

#### *A Secession—Violence.*

This occurred in July last. At that time there was talk of four or five hundred families becoming Protestants at once, which to us did not seem probable, and if probable, not the most desirable thing for our work. There were, of all these, about ten that signed a paper signifying their purpose of joining the Protestant community; and upon them, as soon as the excitement was a little past, burst a storm of persecution. Their wives wailed and tore their hair, as if their husbands were dead; their friends ridiculed and tormented them in every possible way; their employers discharged them from service; they were stoned and otherwise insulted in the streets. Sifted by such an experience, only three remain steadfast till the present time. There seems ground for hope that these will prove a permanent and valuable acquisition to our community.

#### *Good Results.*

This commotion will doubtless work much good in exciting discussion and inquiry. There is already an increased demand for books, and during the time of the great excitement last summer, our congregations were largely increased. Nothing but fear of persecution keeps large numbers away. One man, who a short time since began attending our Sabbath services, has been violently beaten and in other ways maltreated. But he seems firm, and determined to cast in his lot with us at all hazards. Some, afraid to come boldly to our front doors for books and conversation, creep stealthily round by an obscure way, to the back entrance of our houses.

Meanwhile, the obnoxious bishop has visited Constantinople, and returned sustained and reestablished by his superiors. We are yet to see whether his return will be acquiesced in by the people, or whether there will be another and yet more formidable revolt.

I regret the necessity of saying respecting our church, that there is not such spirituality and perfect harmony as we could wish, and that the members do not cordially, and to their full ability, engage in the work of supporting their own institutions. By the blessing of God on our efforts, we hope soon to see an improvement in this regard.

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### Syria Mission.

#### TRIPOLI.

(46 miles N. N. E. of Beirut.)

LETTER FROM DR. POST, NOVEMBER 28, 1865.

A LETTER from this brother was published in the Herald for February, written after a visit at Safeeta, and presenting the condition of the new Protestant community at that place. This communication is only about two weeks later in date, but gives additional facts of interest respecting the same people.

#### *Some Fruit from Safeeta.*

To-day we have begun to gather fruit from the seed sown in Safeeta. We

have just sent two boys from that place to the school in Abeih, and two girls to the training school at Shimlan, under the patronage of Mrs. Watson, a most benevolent and pious English lady. This completes our ground of hope for permanency in our work there. We were affected almost to tears by the zeal and earnestness of these children for instruction. They walked more than thirty miles, barefoot, in a single day, to reach Tripoli. Of course, we did not let them go on walking from here. Their clothes were of the most tattered description, and too scanty for keeping the heat in their bodies. They were delighted beyond measure with the new clothes which Mrs. Post hastily prepared for them, though they were made of the coarsest materials, and would have provoked a smile at home by their straight-cut simplicity of pattern, and the awkward way in which the children wore them.

#### *Continued Persecution.*

The Protestant community is still going through the most cruel and absurd persecutions. Let me give a few more instances. The cattle of a Protestant strayed, and when the owner was on his way returning with them, one of the house of Besshoor, their enemies, met him, having with him some savage Nusairiyeh, who threw him to the ground, stamped upon him, and drew a sword, threatening to kill him if he did not desist from his unclean religion. They were kept from doing further injury through fear of witnesses being about.

At another time men went from the village to Draikesh, six miles away, that they might rouse the Turkish Governor to acts of violence against these poor men. They represented that the Protestants of Safeeta had risen with one accord on the Greeks, and especially on Beit Besshoor, had killed many men and wounded others, and were beating the women without mercy. The Governor quickly sent over horsemen, who arrived

at midnight and knocked at the doors of the house of Besshoor, but found all the inhabitants quietly sleeping within. They asked what was the meaning of the farce, and those wicked liars answered that they knew nothing of the matter. The horsemen then turned on the Protestants, and without cause, simply to vent their spleen, took four of them to prison.

Again, the ploughmen of Besshoor came and ploughed up the springing wheat belonging to the Protestants, ruining their hopes of a coming harvest, and leaving them quite destitute of means to pay their taxes, which they must nevertheless pay or go to prison. They also gathered all the olives of the Protestants, and as this crop constitutes a main dependence, reduced them to the greatest straits for the means of living; and under this Government, no shadow of justice can be found. With all this the Protestants stand firm, and by the grace of God we hope they will stand, to the end.

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#### *Nestorian Mission.—Persia.*

Mountain District, (West of Oroomiah.)

LETTER FROM MR. SHEDD, OCTOBER 24, AND NOVEMBER 17, 1865.

MR. SHEDD has special supervision of the work in the mountains, where he spent the last summer. The first part of this letter was written in Gawar, the latter part at Oroomiah. He states that they have now secured a good summer house at Dizza, the chief town of the Gawar District. This place is spoken of by Mr. Perkins as being seventy miles due west from Oroomiah. It is nearer, Mr. Shedd remarks, "than our old residence at Memikan, and accessible a full month earlier in the spring." It is "a government town," has "a Turkish garrison," "an Armenian population of a hundred houses, and several houses of Nestorians," and "within a circuit of two hours' ride, there are fifteen Nestorian and two Armenian villages, embracing the bulk of the Christian population of the District." The house obtained is on an eminence, and "overlooks the whole

plain of Gawar." In that mountain region, our brother feels that "the gospel is at work."

#### *Encouraging Change in Gawar.*

Here, upon the plain of Gawar, three years have witnessed a change, marked and decided. Then, a preacher was hooted at and reviled in almost every village; but now we are urged to preach the gospel by those who, until recently, were bitterly opposed. The past summer has been one of very free access to the people, and during the last three months there has been such a shaking as we have never seen before. In looking over the events which have led to the present state of things, it seems for the most part to be the legitimate fruit of the gospel. Some have been long convinced of the truth, and still more have been enlightened during the past three years, who have not had the decision openly to take a stand. The shameless conduct of Mar Shimon, in deceiving and oppressing them for the sake of a fat bribe, has brought them to their senses. They say — "Enough. Our connection with such vileness and corruption must cease. We want the pure truth of God's Word." Another portion have joined these enlightened friends from deep disgust at the conduct of their Patriarch. Their eyes are opened to the horrible pit of wickedness in which they have been lying, and they sincerely ask for something better and purer. There are a number of this class who seem very sincere, and ready to accept the gospel. It is encouraging to see middle aged men buying the Spelling Book, and sitting down to study the alphabet; and it is touching to see old men who have persecuted and opposed, confessing that they have been all wrong, and giving up the false hopes on which they have built for a life time. We are encouraged also by the interest with which men listen to the preached word. In two of the villages, in particular, large congregations have assembled Sabbath after

Sabbath, and day after day, so far as there were preachers to meet the want.

#### *Visit of Mar Shimon—He Fails in his Object.*

The native brethren in this portion of the plain have labored incessantly. We have the more hope from the fact that Mar Shimon has just made a visit here for the avowed purpose of reclaiming his wandering sheep, and has failed. A considerable number who professed friendship, from worldly and sordid motives, have fallen away, as we expected; but in two of the larger villages the people have adhered firmly to the truth. It has been a severe test, and all those in whom we have placed confidence have apparently been strengthened by it. The Patriarch has tried in vain to excite the wonted enthusiasm by his name and presence; he has tried persuasion and blandishment, and been foiled; he has tried compulsion, but the authorities gave him to understand that they could not persecute. The Government has acted in fairness thus far, and has made no objection whatever to the preliminary steps for a Protestant community. If we shall only see this awakening followed by the deeper one of the Holy Spirit, great will be the change for good. For this we pray in faith, for precious seed has here been sown, by faithful men who are now in heaven.

#### *Additions — Improved Feeling in Other Districts.*

During the summer, four persons have been added to the communion here, two of them men of much character and promise, and of faithful walk for two years past.

In the interior mountain districts, the summer has been one of quiet labor for the most part. The most palpable sign of progress is a growing conviction that the old religion is empty, useless, and passing away. Said a priest of Tekhoma: "We are tired of our dead

fasts, tired of our dead prayers, tired of Mar Shimon, tired of all, for all are dead." This feeling reveals a basis for the gospel more hopeful than any we have before found. People awake to their need and wretchedness, are ready for a savior.

#### *Spirit of Persecution.*

If there were the same practical toleration among the independent tribes as in Oroomiah, there are now many places fully as ready to accept the gospel. But it is under a ban. The independent tribes are, civilly, in the power of Mar Shimon, and he is determined to keep his mountain diocese in its ancient bigotry and ignorance. Through the kind offices of Mr. Rassam, at Mosul, he has partially refrained from open violence, but the spirit of persecution, diffused throughout the mountains from the Patriarch's house, is most vindictive. It is to annoy, to plunder, to *kill* every man who embraces the truth, and it will be strange indeed if martyrs' blood does not flow. There seems to be no course left but for the friends of the truth to separate, and claim the rights of conscience from the Turkish Government. A Protestant community will necessarily grow up unless Mar Shimon should change his attitude. No ecclesiastic ever had stronger motives to enter upon a path of reform, or fewer obstructions. But he has refused all fellowship with the gospel, and has shown that the house of the Nestorian Patriarch can no more adjust itself to the changing age of light and liberty of conscience, than the Pope of Rome.

In Dare, near Amadia, where we held the annual meeting of helpers, the priest mentioned in Mr. Coan's letter as embracing the truth, has kept on his way; preaching Christ, refusing the communion to the unworthy, enduring reproach and persecution. There is hope that the majority of the village will acquiesce in the evangelical order, and that the dead things there will pass away.

#### *A New Prince Governor.*

Adding to his letter on the 17th of November, after returning to Oroomiah, Mr. Shedd says :

Since our last, a new Prince Governor has come to Oroomiah. Being a brother to the late king, his pretensions to power and rank are greater than those of any governor for many years. Some of his initiatory movements seemed to indicate hostility to our work, but he has since kept so quiet that his real attitude is shrouded in mystery. It seems quite probable that he sent a message to Mar Shimon, urging him to visit Oroomiah, and help restore the old order of things. It is certain that the Government is watching, with malevolent keenness, for an opportunity to strike a blow at our work.

Of the work on the plain there is nothing special to record. The harvests have been abundant, and the pinching grip of scarcity is generally relaxed. In some cases, among the native brethren, there is a quickened spirituality and prayerfulness. The influence of the meeting in September was very good, but in the main there is a sad state of lukewarmness and worldliness.

As we look forward to a winter of wine-drinking, and probably of civil excitement and distraction, our hearts are filled with a sense of the great need of the influences of the Holy Spirit. Nothing else can counteract the evil influences, or answer to the deep necessities of the case; God must help us.

The two seminaries are mentioned as again in session, with about the usual number of students. "In the female seminary Mrs. Rhea is rendering valuable assistance to Miss Rice." The brethren had received official intelligence that Mr. Allison, the British Minister to the Shah, contemplated a visit to Oroomiah. The object of the visit had not transpired, but hopes were entertained that it might accomplish something for the cause of civil and religious liberty.

PROCEEDINGS OF OTHER SOCIETIES.

(ENGLISH) CHURCH MISSIONARY SOCIETY.

THE last Report of this Society, for 1864-5, shows an "ordinary income" of £144,464, 18s. 9d., (about \$722,325,) and an "ordinary expenditure" of £148,381, 7s. 3d., (\$741,906).

"To meet this excess of expenditure above the income of the year, as well as the deficit of the year 1863-4, the Committee have appropriated the whole of the Special Fund for India, and the sum of 3,919*l.* from the Special Fund for China."

The Report states:

The large excess of expenditure over the income is mainly owing to the increase of the Indian missions since the mutiny of 1857. The income of the Society has indeed been advancing during the last seven years, but the expenditure has been increased in a far greater ratio, through the rise in India and elsewhere of the prices of the necessaries of life. The rise of prices has necessitated an increased scale of expenditure throughout the missionary

operations, and especially a large increase in the amount spent in salaries, though the number of native agents has been reduced, and that of European agents has not been increased.

The Committee frankly put their case before their supporters. They cannot send out fresh missionaries, so as to keep up the present staff, without a large augmentation of income; they cannot extend the missions, without a still further increase of means.

Twenty-six of the Society's candidates were admitted to holy orders during the year. Ten ordained and one unordained European missionaries have been sent forth during the year, and one European has been ordained in the mission. Two laborers—one clergyman and one layman—have been removed by death; and eleven laborers—seven clergymen, two laymen, and two female teachers—have dissolved connection with the Society on account of health and other causes.

The following table presents the more important statistics of the Society's missions.

MISSIONS.	Stations.	Clergymen.			Lay teachers and others.				Total of laborers.	Schools.	Pupils.	Communicants.
		European.	East Indian and country born.	Native.	Euro-pean and country born.		Native.					
					Males.	Fe-males.	Males.	Fe-males.				
West Africa, . . . . .	5	8	1	7	1	4	11	.	32	7	257	1,253
Yoruba, . . . . .	6	10	.	5	2	.	35	3	55	14	868	1,125
Niger, . . . . .	3	.	.	3	.	.	10	.	13	4	52	73
Mediterranean, . . . . .	5	8	.	3	3	.	5	.	16	3	95	45
Western India, . . . . .	10	17	1	2	1	1	38	.	60	29	1,734	130
Southern India, . . . . .	30	37	2	25	11	3	733	142	958	443	12,956	7,790
Northern India, . . . . .	31	55	1	6	10	2	440	40	554	168	8,412	1,432
Ceylon, . . . . .	12	12	.	3	1	.	147	62	225	122	4,580	684
Mauritius, . . . . .	3	3	.	1	.	.	7	.	11	4	303	44
Madagascar, . . . . .	1	2	.	.	.	.	.	.	2	.	.	.
East Africa, . . . . .	1	2	.	.	.	.	.	.	2	.	.	.
China, . . . . .	5	11	.	2	.	1	14	.	28	6	93	143
New Zealand, . . . . .	20	23	.	14	2	.	395	2	436	.	.	4,421
Northwest America, . . . . .	17	13	3	3	1	.	23	.	43	24	920	984
Total, . . . . .	149	201	8	71	32	11	1,863	249	2,435	824	30,270	18,124

ESTABLISHED CHURCH OF SCOTLAND.

THE operations of the "Committee" of this Church "for the Propagation of the Gospel in Foreign Parts," are entirely in India. There are five missions—at Calcutta, Madras, Bombay, Gyah, and Sealkote—with, it appears, seven ordained European ministers. In the three first named of the missions, at "the Presidency Towns," the edu-

cational system of operations, with High Schools or Institutions, has been mainly relied upon, and there has been "comparatively little preaching, strictly so called, of the gospel, by the missionaries;" but in the other two missions, at Gyah and Sealkote, it is said, "this (the preaching) branch of missionary labor has been fully developed." There is no full general statement of statis-

ties in the Report. At Calcutta there are mentioned, besides the missionary, a head master, one native catechist and twenty-two native teachers. The number of pupils, in the course of the year, amounted to 684. At Madras, two head masters, three catechists and ten native teachers are spoken of, who appear to be connected with the Institution, while there are other catechists, teachers and preachers, connected with the native church and with two other stations, or out-stations. The number of pupils here is not given. At Bombay there are two native preachers, eight native teachers, and 314 pupils.

The home general income of the foreign mission scheme was £5,913 3s 5d, and the general expenditure, £5,362 10s 3d. To considerable extent the expenses of the different schools and stations have been met on the ground, by tuition fees, the contributions of European residents, &c.

The Church has also its "Scheme" for the conversion of the Jews, with operations in Germany, Turkey, Egypt and Abyssinia; the income of which, for the last year, was £3,397 7s 4d.

#### LONDON MISSIONARY SOCIETY.

THE last Report presents the following statement of income and expenditure.

##### INCOME, 1864-5.

###### FOR ORDINARY PURPOSES.

Subscriptions, donations and collections, . . . . .	£45,822	1	10
Legacies, . . . . .	9,738	10	10
Fund for widows and orphans, and superannuated missionaries, . . . . .	3,511	10	11
Australia and foreign auxiliaries, . . . . .	1,182	19	4
Dividends, . . . . .	814	9	9
	<hr/>		
	61,069	12	8

###### FOR SPECIAL OBJECTS.

For the extension of missions in India, . . . . .	814	15	9
For the extension of missions in China, . . . . .	1,127	16	10
For the Madagascar mission, . . . . .	445	19	5
For Madagascar memorial churches, . . . . .	857	4	7
For the new missionary ship, . . . . .	9,487	10	2
Ditto, Insurance on the former ship, and interest thereon, . . . . .	3,068	17	5
Contributions at miss'y stations, . . . . .	14,176	13	3
	<hr/>		
	£91,048	10	1

###### EXPENDITURE.

Payments by the Treasurer, . . . . .	£73,443	14	11
Investment on account of the new ship, . . . . .	11,836	0	0
Raised and appropriated at the missionary stations, . . . . .	13,876	13	3
	<hr/>		
	£99,156	8	2

To meet the deficiency of income, sums were drawn from different funds,—those for extending missions in India, China, and

Madagascar, and that for building memorial churches in Madagascar.

The following is given as the

##### Statistical Summary of the Missions.

MISSIONS.	Churches.	Communicants.	Day and Boarding Schools, and Educational Institutions.	Scholars.
<b>SOUTH SEAS.</b>				
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands, . . . . .	9	2,280	12	2,100
Samoan Islands, . . . . .	42	4,215	220	8,519
New Hebrides, . . . . .	2	150	50	2,000
Loyalty Islands, . . . . .	15	1,215	36	4,070
Savage Islands, . . . . .	1	819	15	2,033
<b>WEST INDIES.</b>				
Demerara, . . . . .	9	1,820	10	816
Berbice, . . . . .	11	1,616	16	829
Jamaica, . . . . .	15	2,132	18	1,000
<b>SOUTH AFRICA.</b>				
Within the Colony, . . . . .	19	2,618	21	1,652
Beyond the Colony, . . . . .	13	1,805	21	1,221
MAURITIUS, . . . . .	3	167	5	300
MADAGASCAR, . . . . .	7	1,400	.	.
CHINA, . . . . .	10	674	5	116
<b>INDIA.</b>				
Northern, . . . . .	9	296	42	2,533
Peninsular, . . . . .	17	697	91	4,035
Travancore, . . . . .	7	1,533	201	7,336
Totals, . . . . .	<hr/>	<hr/>	<hr/>	<hr/>
	225	27,314	802	41,004

No exact statement of the number and classes of laborers employed in different fields is presented. In a list of missionaries and their stations, there are four designated as "school masters," three "assistant missionaries," four "medical missionaries," three "native ministers," one "architect," and one hundred and fifty-one other names, nearly all, it is presumed, European missionaries. The following statement is also made:

Before the close of the present year, the Directors expect the gratification of appointing twelve new laborers, when the total number of the Society's agents will amount to *one hundred and seventy-nine*. Of these, there will be stationed in POLYNESIA, *twenty-six*; in the WEST INDIES, *twenty-two*; in SOUTH AFRICA, *thirty-nine*; in CHINA, *twenty*; in INDIA, *sixty*; and in MADAGASCAR, *twelve*;—making a total of *one hundred and seventy-nine*, including *ten ordained native ministers*. In addition, the Society employs upwards of *seven hundred native laborers*, including evangelists, catechists, and school masters.

Some extracts from statements of the Report respecting different fields will now be presented.

*Polynesia.*

In the several groups of islands eastward, in which Christianity was introduced twenty, thirty, and forty years since, our missionaries have faithfully prosecuted their various departments of service, and the Lord of the harvest has richly rewarded their labors.

In the *Society* and *Austral* Islands, in the *Hervey* Group, and in *Samoa*, in which the native Christians are numbered by tens of thousands, the progress of our missions, notwithstanding many formidable hindrances, is undeniable; civilization and social happiness are widely diffused; the rising generation is instructed both in useful science and Christian knowledge; the press is vigorously employed; and the Scriptures are widely circulated and dearly prized. The several institutions for training a native ministry include more than one hundred and twenty students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands as evangelists to the heathen.

*Savage Island*, one of the latest scenes of the transforming efficacy of the gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labors of our missionary.

The cruel and lawless proceedings of the Peruvian slavers, which were reported last year, were happily and shortly terminated, and in a great degree by the prompt and energetic proceedings of the French authorities at Tahiti, who seized the vessels, liberated the captives, and sentenced the commanders, after conviction, to a prolonged term of penal servitude.

But, during the present year, we have had to complain loudly of the unprovoked hostility of a French officer in Eastern Polynesia, Mons. Guillain, the Governor of New Caledonia, exercised upon our missionary brethren and their Christian converts in the islands of the Loyalty Group. The acts of despotism and cruelty perpetrated by his authority are now of world-wide notoriety and of universal reprobation.

*The West Indies.*

The missions of the Society in *British Guiana* and *Jamaica*, to which its operations have been restricted, have suffered throughout the year great disadvantages, both from drought and commercial depression; the latter being aggravated in a great degree by the civil war in America. The system of Colonial policy, also, and the heavy pressure of taxation, which bears with unequal force upon the colored population, of which the mission churches are chiefly composed, hinders, although it cannot stop, their progress towards entire

self-support. Notwithstanding the impediments they suffer, the aggregate of the free-will offerings of our West Indian churches, compared with the amount of assistance required from the funds of the Society, is honorable to their zeal and liberality, and highly encouraging in its aspect on their future independence.

The particulars are as follow:—

	Locally raised and expended.	Paid by the Society.
Demerara, .	£1,804 15 2	£1,865 1 2
Berbice, .	2,025 13 4	1,720 5 10
Jamaica, .	2,189 18 9	1,186 15 7
	£6,020 7 3	£4,772 2 7

Our West Indian churches generally have, by the divine blessing on the labors of our brethren, advanced in numbers and in Christian character.

*South Africa.*

The Christian labors of the Society in South Africa quickly followed those in Polynesia; and in no other mission field is the contrast more striking and happy than in the social and religious condition both of the colonists and the aborigines.

The mission churches, chiefly within the boundaries of the Cape Colony, originating in the labors of the Society, amount to twenty-four. They are composed, with the exception of a few individuals, of Hottentots, Kaffirs, and other native tribes. Of these churches, *half* the number are self-sustained, while the other half contribute on an average two-thirds of their expenditure.

The missions among the Bechuanas, Griquas, Fingoes, and other native tribes north of the Orange River are not less numerous, as it regards the congregations and church members, than those of the colony; but, from their great distance from the scenes of civilization and trade, their resources are more limited, and they require a larger amount of assistance from the funds of the Society.

*China.*

The Chinese missions of the Society presented at the close of last year an aspect more interesting and imposing than at any former period of their history.

In connection with our central stations, including *Hong Kong*, *Canton*, *Amoy*, *Shanghai*, *Hankow*, *Tientsin*, and *Peking*, while our missionaries review the results of past labor with thankfulness, from zeal and perseverance they anticipate brighter and wider triumphs in the service of their Lord. In each of the several stations, (even in those into which the gospel was introduced not more than three or four years since,) Christian churches have been already formed; and in these seven churches there is an aggregate of more

than *eight hundred and fifty* intelligent and practical Chinese Christians.

Our missionaries are greatly assisted by a numerous band of native agents, who preach the gospel to their countrymen not only with earnestness, but with intelligence; and although, by the Confucian philosopher and moralist, the doctrine of Christ and him crucified is held in derision, the common people hear it gladly, and many flee to the cross as their refuge.

#### India.

The Directors cannot conclude their brief statements in relation to the Society's Indian missions, without expressing the high gratification and sanguine hope with which they regard the increase and improvement of *native agency*. The measures prosecuted for several years, for giving to Christian converts of approved character and promising talents a course of suitable training for different departments of labor, as teachers, catechists and evangelists, have brought great advantages to the cause of missions. The native agents, by their superior education and Christian character, secure from the people generally greater attention and respect; and their familiarity with the languages, feelings, and habits of their countrymen, renders them invaluable as fellow-laborers with the English missionary. During recent years, several of these devoted evangelists have received ordination as pastors or co-pastors with our missionaries over the native churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bangalore, Madras, Belgaum, and Travancore. And, while we should fervently pray that the Lord of the harvest would send forth from our churches at home more laborers into the harvest, we long for the time—and the time we anticipate—when every British husbandman shall have many native evangelists and pastors enjoying his counsels, toiling at his side, and sharing his reward.

#### Madagascar.

During the past year, the mission has been both extended and consolidated. *Seven congregations* have been established in the capital, the aggregate number of attendants being more than five thousand, and the number of church members exceeding fourteen hundred. The number of hearers now stated applies to the morning service; but in the afternoon there is to some extent a change of persons, making at least six thousand attendants during the Sabbath; and to these must be added not less probably than one thousand more, detained from various causes from public worship, making about seven thousand professed Christians residing in the city. The gospel is still spreading among the

villages. Not only in villages around the metropolis, and in the more distant parts of the province of IMERINA, but in districts distant several days' journey, companies of Christians are found who, in the dark days of persecution, were driven into exile to escape slavery or death.

#### GENERAL BAPTIST MISSIONARY SOCIETY. (ENGLISH.)

THE operations of this Society among the heathen are in the Orissa District, South-Eastern India. There are nine stations, six missionaries, one mission printer, eight female missionaries, thirteen native preachers, and five other native assistants. The number of communicants reported is three hundred and ninety-eight, of whom twenty-one were received during the last year. The income of the Society was, for general purposes, £2,424 18s 6d, and to pay off a debt, and for various special objects, £3,391 2s 10d; total, £5,816 1s 4d. The expenditures were £5,909 7s 5d.

#### FREE CHURCH OF SCOTLAND.

The foreign missions of this church are in India and British Kaffraria, (South Africa.) The last Report presents the following statistics:

	India.	Kaffraria.	Total.
CENTRAL AND BRANCH STATIONS,	33	28	61
Agency—			
Ordained European Missionaries,	17	6	23
“ Native “	8		8
Licensed Native Preachers,	3		3
European Mis'y Teachers, Male,	6	2	8
“ “ “ Female,	5	1	6
Medical Missionaries, . . . . .	2		2
East Indian Christian Teachers,	3		3
Native Christian Teachers, Male,	55	21	76
“ “ “ Female,	9		9
Non-Christian “	208		208
Catechists, . . . . .	4	2	6
Scripture Readers and School			
Visitors, . . . . .	11	6	17
Colporters, . . . . .	7	1	8
Students for the Ministry, . . . . .	7		7
Native Churches—			
Communicants, . . . . .	441	848	1,289
Admitted on Profession since commencement of the Missions,	684		
Adults Baptized, or admitted on Profession during the year, . . . . .	66	83	149
Total Number of Schools, . . . . .	105	20	125
Scholars, . . . . .	8,485	873	9,358

The income of the “Foreign Mission Scheme,” for the year, was £19,983, 13s. 2d., and the expenditure £19,833, 3s. 7d. (about \$97,191) The operations of the missions are largely in connection with educational institutions, for which, and for other purposes, considerable sums are contributed in various ways, in the fields where the oper-



ations are carried on, which are not included in the general financial account. The Report contains the following statement.

“The aggregates of contribution to our missions abroad, from all sources—Government grants-in-aid, fees from pupils, subscriptions, donations and collections from European friends—are [for the year] as follows:—

Kaffraria, . . . . .	£ 699 5 5½
Nagpore, . . . . .	910 12 3½
Madras, . . . . .	3,257 14 7
Calcutta, . . . . .	3,990 10 3
Bombay, . . . . .	1,825 15 8
Puna, . . . . .	732 15 2½

Total sum raised in India, &c., £11,416 13 5½

“It is impossible to view such a statement without feelings of the highest satisfaction, as well as of gratitude to God, who has the hearts of all men at his disposal, and who has been graciously pleased to incline Europeans and rulers, and even the very heathen themselves, to favor and support the cause of general enlightenment and evangelization.”

Contributions were also received from the churches at home for various special purposes, and not included in the statement of ordinary income, making, it is said, “a grand

total, from all sources, of £39,907 16s. 11½d.” The following extract is from the concluding remarks of the Report.

“At all our principal stations in South Africa and in India, save one, and at many of our out-stations, precious souls have been converted, and added, on a credible profession of their own faith, by baptism, to the church of Christ. But apart altogether from such priceless accessions to the mystical body of Christ, it is beyond all debate, that, amid the alternations of lights and shadows, advances and reverses, encouragements and discouragements, inseparably connected with the warfare of truth against error and light with darkness, in such a sin-ridden world as ours, there has, upon the whole, been decided, solid progress. Everywhere the process of intellectual and spiritual culture has been unremittingly carried forward; the foundations have everywhere been deepened and broadened; and the entire work, in its vital bearings on the national mind, and its prospective effects on coming generations, mightily consolidated. The Committee, however, are not only anxious—intensely anxious—to strengthen their stakes, but also greatly to lengthen their cords.”

## MISCELLANIES.

### A TRIP TO BRAINARD.

*Dear Herald:*—While at Chattanooga, on my recent tour through the South, I had the pleasure of visiting the scenes of that early Indian mission. Two young officers having offered their company and horses. Riding out through the National Cemetery, where the coffined remains of scores of the heroes of Chickamauga were receiving interment, and by Orchard Knob, where General Grant had his headquarters at the time of the battle, we passed over the plain across which our forces swept in a line six miles long, and thence up the Missionary Ridge to Thurman's, where Bragg had his headquarters. It was fitting that at this point, where God's missionary servants had been so much abused in the interest of the slave power, He should have granted that signal interposition by which our soldiers, “without orders,” were carried up that long, steep ascent, to secure one of the most marked victories over that same power. From

this Ridge the view is magnificent, with Look Out on the west, and the valley of the Chattanooga between, and the valley of the Chickamauga on the east. Passing down on the other side one mile, we came to the home of John Vail, a cheerful, hale old man, who received us with great cordiality. In 1819, he came out from Morristown, N. J., as missionary farmer. When the Indians were removed he remained, as the natives had by that time learned the process of farming. He is now living with a third wife, having buried two at that place. He is yet poor. We found him living on a rented farm, having had his crops taken one year by the federals, one year by the confederates, and one year by the drought. But he had been thoroughly loyal, having been once taken prisoner by the rebels. When I asked him the ground of his expectation that the Government would prevail, he replied: “*I believed the Bible.*” He was greatly tried by the intelligence, which he

had just received, that Rev. Cyrus Kingsbury had acted with the South. The original Congregational Church at Brainard had been removed to Chattanooga, and changed to a New School Presbyterian Church, in which Mr. Vail is an elder. He was also tried with the disloyal attitude of this church, his pastor having once been sent beyond the lines by our Commandant at the post, and having been dismissed from his Presbytery for disloyalty. Mr. Vail is the only remaining representative of the mission. Mr. A. E. Blunt, who was a merchant missionary, is now living at Dalton, Ga.

Upon the Reserve, a territory two hundred miles long by sixty-seven broad, there were twenty-five thousand Cherokees when Mr. Vail came out. He reported that when they were discussing the question of yielding to the Government, one man said: "We are like the trees of the forest, we can whip them." To him another replied: "Though we are as the trees of the forest, our enemies are as the leaves upon the trees."

Turning away from the old man's door, the young officers remarked that the interview had been one of rare enjoyment to them, as it was to me. Riding on a mile farther, upon the road by which Bragg retreated, we came to the Brainard Mission Station. The large two story mission house, although occupied by several poor families, was in a state of terrible dilapidation. The old mission mill, just there on the Chickamauga, had given place to another for grinding and sawing, on the same site. Only a few miles above, this mill stream bursts forth from the ground, in a current a rod wide and a foot and a half deep. In a clump of small trees, near the mission station, is its old graveyard. It was in strange contrast with the scenes of battle associated with this locality, to find the simple monument to the Christian heroism of Dr. Worcester, whose dust had been removed several years since to New England. I copied the inscription, which reads as follows: "Here lie the mortal remains of Rev. Samuel Worcester, D. D., pastor of the Tabernacle Church in Salem, Mass., and first Corresponding Secretary of the American Board of Commissioners

for Foreign Missions: Born Nov. 1, 1770. Died June 7, 1821.

"As a minister of the Gospel, Dr. Worcester labored for more than twenty years with zeal, fidelity and success; as a distinguished agent in exciting and directing the missionary enterprise of the American churches, he displayed eminent talents and was impelled by an ardent desire for the salvation of the heathen. To the promotion of this divine work he applied all his faculties, till, exhausted by his arduous labors, he fell asleep in Jesus, while on a visit of kindness to the Cherokee people."

Truly yours, J. E. Roy.

Chicago, January 21, 1866.

#### TRANSFORMING POWER OF CHRISTIANITY.

Mr. Harding, of the Mahratta mission, in a letter dated August 5, 1865, mentions the death of a native Christian at Bombay, and writes respecting him: "This case is interesting, as it shows, in a remarkable degree, the power of the Holy Spirit in transforming the most ignorant and degraded of our race. The brother referred to was baptized about six years ago. I had many doubts in regard to his fitness for the rite. He was extremely ignorant, and in his habits was boorish, filthy and repulsive; but he seemed so anxious to confess Christ before men that I could not refuse him. From that time till his death, there was a steady and marked improvement in his whole character. The light that shone into his heart enlightened his mind also. He learned to read, and became a diligent student of the Bible. Many times he was known to sit up long after midnight, reading the Word of God. From a man utterly careless about every thing, he became anxious both for self-improvement and for the good of others. At the time of his baptism, no one seemed less able to exert an influence for Christ; but after a few years he became, in his unobtrusive way, one of the most useful members of the church. One man brought to Christ chiefly through his instrumentality, was called to his rest two years ago, and another, who had been much influenced by him, has just been received to the Bombay church.

"Only a short time ago the pastor told me that he had great joy in Satwaji. He was evidently led by the Spirit, and was growing in grace. He had become a consistent, earnest, prayerful Christian. His whole appearance was so changed that one who knew him only before conversion, would hardly have recognized him as the same man. His health was such as to give promise of a long life, yet when death came suddenly, he was fully prepared. Like many others in more favored lands, he was sustained by the same 'precious

faith,' and by the 'hope that maketh not ashamed.' His last words were an affectionate warning to his aged mother, to meet him in the better land.

"We had hoped that he might be spared many years; for the light of his consistent piety seemed to be greatly needed; but when the shock of corn was fully ripe, immediately it was gathered in. We bless God for the memory of such a life, and we rejoice in the assurance that one more soul, redeemed from India, has joined the great company above."

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## MONTHLY SUMMARY.

### MISSIONS OF THE BOARD.

*Western Turkey.*—Mr. Leonard, of Marsovan, writing in November last, refers to the theological school at that station, and says: "I am much gratified with the progress which the students have made, as evinced in the public examination; as well as with their kindly feeling towards the missionaries and one another, and their apparent zeal for Christ. They are now dispersing to teach and preach during the winter vacation."

On another topic he remarks: "Our people are suffering almost intolerable oppression from the local government. The new Pasha at Amasia is pushing *reform* faster than the people have strength to bear. In Marsovan, the shops have been altered, cut down, rebuilt, or entirely taken away, as the case may be, in order to conform to a certain model; sewers, laid deep under ground, are made to drain every street of the city; carriage roads are constructed for some distance out of town; a palace, and a tower for a town-clock are hastening to completion; and all this, of course, at the expense of the people. Some of these reforms, it cannot be denied, are decidedly improvements on the old status, but how hard it comes to a poor man to be compelled to paint his shop when he has no bread for his hungry children! It is but a few days since the Pasha demanded fifteen hundred piastres of the Protestant community—about

thirty-five houses—as the first installment towards the palace. Of course our ears are filled with complaints, and some of our plans for bringing the people to the support of their religious and educational institutions can only be partially executed."

Mr. Herrick, (page 67,) reports a visit to the so-called Protestant Kuzzelbash Koords, near Sivas. It would appear that their call for encouragement and instruction has been too long neglected, so that they have become very timid and much disheartened. When asked if they now desire that a teacher should be sent, the chief replied: "Yes, we heartily desire it, but we are afraid. If you can send him with a firman, with power to protect us, well; if not, we will remain as we are, and trust in God." "Once bold," Mr. Herrick remarks, "and desirous of being enlightened and reckoned as Protestant Christians, if they have become timid and discouraged, is not the fault largely our own?"

Mr. Greene, of Broosa, (page 69,) speaks of encouragements at several out-stations, and Mr. Parsons, of Nicomedia, (page 71,) having recently visited almost every Armenian town in his field, mentions indications of interest in the truth on the part of two or three Mohammedan Imams, and says: "Throughout the bounds of this station, there is more than usual interest in the subject of religion. The

houses of worship in Bagchejuk and Nicomedia were never so well filled. The desire for the Word of God is seen everywhere."

*Central Turkey.*—An event long desired has occurred at Aintab. The large church, which has had two pastors, acting with entire harmony for more than three years, has been formally divided, a report having been obtained from the local authorities approving of the site selected for a new church building. The division of church and congregation has been made very nearly equal, by a spontaneous and perfectly harmonious movement of pastors and people,—an example which might well be followed, often, in more favored lands. Mr. Schneider's letter on the subject, (page 71,) will be read with interest.

*Eastern Turkey.*—Mr. Barnum's letter from Kharpoot, and extracts from other communications on the same subjects, (pages 73-76,) will be found very encouraging. The progress which he found to have been made in that station field during his absence of six months;—two new churches formed and pastors ordained over them; three houses of worship and four parsonages built, mostly at the expense of the people; preparatory measures taken in several other places for doing the same things another year; the salary of the city pastor wholly assumed by the people; increased self-reliance among the Protestants, "a growth of manly independence;"—the formation of the "Kharpoot Evangelical Union," which is, by its constitution, "a Home and Foreign Missionary, an Education and a Church Building Society;" the happy effects of this, the new organization kindling new zeal in the people, and exciting a readiness to do more than ever, "now that the ark of the Lord is committed to them;" the satisfactory examination, by the Union, of seven young men for licensure as preachers of the gospel; and the "skill and caution," "tenderness and gravity" of the church at an out-station, in examining candidates for admission and administering discipline; all these things serve to cheer our brother and others engaged in the work at that station, and will cheer their supporters at home.

Mr. Parmelee, of Erzroom, (see page 77,) notices dissensions and commotions among the Armenians which are likely to do good, leading to discussion and an increased demand for books.

*Syria.*—A letter from Dr. Post, (page 77,) mentions the pleasing fact, that four young persons from the new Protestant community at Safeta, two boys and two girls, have already entered mission schools, exhibiting a zeal in their pursuit of instruction by which, he says, "we were affected almost to tears." He has occasion to mention trying facts in connection with "the cruel and absurd persecutions" to which the Safeeta Protestants are still subjected.

*Nestorians.*—A letter from Mr. Shedd, (page 78,) indicates a marked change for the better in Gawar and other mountain districts. A good house for a summer residence has been secured in a favorable place; there is free access to the people on the part of missionary and helpers, who are urged to preach the gospel by those who, until recently, were bitterly opposed; and the shameless conduct of the Patriarch has brought many to say, "Enough. Our connection with such vileness and corruption must cease. We want the pure truth of God's Word." But the persecuting spirit, emanating from the Patriarch, is most vindictive, ready "to annoy, to plunder, to *kill* every man who embraces the truth," so that "it will be strange indeed if martyrs' blood does not flow."

*Mahrattas.*—Mr. Harding, of Sholapoor, mentions (November 25,) the recent addition of two persons to the church at that place. One was "the father of the first convert of last year," more than seventy years of age. The other, a young man, had met with strong opposition from all his relatives; at times violence, with threats of taking his life; at other times, offers of great worldly inducements, if he would renounce his belief in Christianity; and again, the most touching appeals from his mother. But though they repeatedly declared he should never again live with them if he became a Christian, within a few days after his baptism parental love overcame prejudice, and he went home at their earnest request, assured that he

might live as a Christian, without molestation. Mr. Harding hopes he may become a useful helper in the mission work.

*Madura.*—Mr. Rendall wrote October 17. He speaks of the increase of intemperance, under the influence of a system of licensing the sale of country liquors, and notices one case in which a member of the church, and another in which members of a village congregation received "fearful lessons" in regard to the danger of having anything to do with the sale or the use of such drinks. He mentions also some cheering facts. On the first Sabbath of October, he had the satisfaction of receiving six of the pupils in the girls' boarding school to the church. There were three other candidates, who were "deferred." A young Mohammedan, who formerly studied the Bible, in the English school of the mission, had recently called on him for private, religious conversation, and expressed his full conviction that Christ was the Son of God and the Saviour of sinners, and his determination to worship him, and to read the Scriptures in private; though he "could not join the Christians, as it would cost him his life." A former heathen teacher in one of the mission village schools, recently, when Mr. Rendall visited a village and engaged in public conversation with the people, took the lead in the conversation, and not only renounced all idolatry, but avowed himself decidedly in favor of Christianity. Another very interesting fact is noticed as follows: "One of our catechists has just brought me a small Tamil book, printed in their poetic form, and in it I find a summary of the ten commandments, and an allusion to the judgment, where we must give account for all our thoughts and words, as well as deeds. I have long known that our Catechisms, and brief Expositions had made an impression on the minds of the people; but I was not prepared, yet, to see such truth published by the heathen, for circulation among themselves."

*Ceylon.*—Mr. Spaulding, reporting the Oodoville station for six months previous to October 1, notices the admission of three persons to the church by profession, and the death of one female, a graduate of

the boarding school, who had been for thirteen years a member of the church, adorning her profession, and for nine years a teacher in the school. The annual "convocation" was held at Batticotta, October 5, at the time of the meeting of the American Board at Chicago. About three hundred church members were present, "and nearly the same number of other persons, from the schools and villages;" addresses were made by several of the missionaries and native pastors; the Lord's supper was administered; and the day was one of much interest.

*North China.*—Mr. Blodget wrote from Peking, September 29, "We are rejoicing in the success of Mr. Gulick's enterprise thus far at Chang-kia-keu, (Kalgan.) They are living in their own hired house, not without opposition, but with hope of permanence. The city in which they live is likely to become the great mart of the Russians." The opposition appears to be serious, and it is doubtful whether he can retain his house. "The missionaries at Peking are procuring new places for preaching on large streets, and Chinese are, from time to time, receiving baptism, and entering the church. We are hopeful." In another letter, he states that he has baptized his chapel keeper. "Though a poor boy, of little talent,—one of the 'weak things,'—he appears extremely well."

Mr. Stanley wrote from Tientsin, November 2d. He returned early in September, with Mrs. Stanley, from a summer's residence, on account of her health, at Peking and the adjacent hills. Her health was much improved, she had opened two weekly meetings for women, and had again commenced a school, with five girls (who return to their study with encouraging zeal) and the promise of more soon. Mrs. Chapin has also a weekly meeting, attended by twenty women. One young man, a boarding pupil, had just been examined for admission to the church, and appeared remarkably well. Mr. Stanley urges the importance of a medical missionary and a hospital at Tientsin; thinks the efficiency of those now there, as preaching missionaries, would be more than doubled by the influence of such an associate; mentions the efforts of Papal missionaries

there, who seem fully to realize the commanding position of the city, and are exerting themselves as never before; and says, "It cannot but be, that there are young Christian physicians now leaving the army, who will be willing to occupy this out-post for their Master."

*Zulus.*—Mr. Ireland writes that the high school for boys, of which the mission appointed him the teacher, went into operation at Amanzimtote on the 30th of August. There are fifteen boys in the school, all boarders. With but two or three exceptions, they are the children of Christian parents. For about three hours each day, they engage in a variety of out-of-door employments, their labor being designed not only to diminish the cost of their education, but to train them to habits of industry.

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#### OTHER MISSIONS.

*India.*—Mr. Myers, of the Presbyterian Board, wrote from Lodianna recently: "We had a meeting of session this week, at which were six inquirers. One, whom we call Devi, 'the earnest man,' had been received before, but at his own request his baptism was delayed until now, to see whether his wife could not go with him. He brings with him both his wife and the old mother, tottering with age, blind, also, and ready to drop into the grave. She had never even come as an inquirer, and to our shame we received her with a great deal of incredulity. . . . When she was asked to give an explanation of her hope, it was done with such gestures and tone of voice, and such clearness of views, that we were not only astonished, but shed tears of joy at the grace of God manifested in her. She was asked whether she prayed. She said she did, and was altogether happy. When asked what she prayed for, she began by saying that she asked God to give her what he had given to Paul and Moses and David, and spoke also, of many other things in such a way that we have no doubt that she will be received into the fellowship of the saints. She gave such decided evidence of the teaching of the Holy Spirit, that it was worth more to me,

as a proof of the reality of the religion of Jesus, than anything I ever experienced in my life. It is worth a life time spent in the hot plains of India to witness such a scene."

*West Africa.*—The *Record* of the Presbyterian Board, for February, states respecting the Corisco mission: "The *bad* news is the suspension of one of the licentiate preachers, and the necessity of cutting off six of the members of the church during the year for sinful conduct, persevered in notwithstanding the exercise of milder discipline and the earnest entreaties of their Christian friends. On the other hand, eight new communicants had been received by the church during the year just ended.

*Jews.*— "More than twenty thousand Jews have been baptized during the present century. One minister at Berlin has baptized two hundred. There are two thousand Jewish proselytes living in that city. People would perceive more clearly these results if the Jews did not live in Christian countries, for now those who profess Christ are lost among the general population."—*The Scattered Nation*.

*Abyssinia.*—The following paragraph respecting the suffering captive missionaries in Abyssinia is from the (London) *Missionary News*, for January 15.

"I know you are not afraid to die, but I shall not kill you: on the contrary, I shall at regular intervals torture you till the flesh falls in rotten pieces from your body." This was the royal message sent by the king of Abyssinia, to the two beloved missionaries, Rev. H. A. Stern and Rev. H. Rosenthal, who are now, it is believed, confined in the loathsome prisons of Amba Magdala. Their fetters are of a specially cruel construction, and the horrors and agonies which they have endured, are frightful to contemplate. We invite a continuation of the very earnest prayers of the people of God, on their behalf. Dr. Beke as the representative of their relatives, and Mr. Rassam as a representative of the British Government, have probably by this time reached the Abyssinian court. It is hoped that their pleadings with the king may result in the liberation of our captive brethren.

*China*—Mr. Nevins, of the Presbyterian Board, transmits a portion of a letter from a native Chinese pastor, who has had the principal charge, for four years, of a church at Yu-yiao, which in that time has grown from four to about eighty members. The following extracts from that pastor's letter will show something of the progress of the work under his care, and the spirit of his people. "In Yu-yiao, owing to the favor of God to us, the gospel is certainly spreading. There are now about twenty persons who have lately declared their faith in Christ; and there are others who are interested. Some of them are from places three or four miles distant. On Sundays, when the weather is fine, our house of worship is entirely filled. . . . As to preaching, the male members are proclaiming the truth wherever they go, and within a circuit of three miles (which includes nearly one hundred villages) most of the people have heard a little. Farther than this it is not convenient for them to go. But these women are of use, because in their intercourse with their relatives in the different villages, they earnestly exhort them to join in the worship of the true God. . . . The contributions of the church this year, will I think amount to about 80,000 cash. (About \$75.) The most of the members give one-tenth of every day's earnings. There are three of them who give one-fifth. Whether male or female, old or young, there is not one who does not do something, and it is a great pleasure to them all to give as they are able, to the Lord."

*South America*.—The *Foreign Missionary*, of the Presbyterian Board, for February, states: "The work at Bogota, has now reached that stage in which new movements must be inaugurated or the cause of Christ will suffer. New laborers are needed, a good school should be organized, and above all, a church building in which to assemble, so as to preach God's truth, and gather together his people and those who are willing to hear, is now imperatively required. A change in favor of right and truth has been going on for years in that country, and now opportunities are enjoyed of purchasing convents, or other places, that could, at little expense, be

converted into such buildings as the mission needs. It will, no doubt, gladden the hearts of God's children to hear that a second church has been organized by our missionaries in Brazil. Mr. Symington writes: 'A church of eleven converts from Romanism, was organized in Brotas. These, with the six who a few days before were received in Rio, make seventeen additions during November. This is most cheering.'"

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DEATHS.

At Honolulu, Sandwich Islands, Nov. 20, 1865, Miss LYDIA BROWN, aged eighty-five years and eight months. Miss Brown had been for something more than thirty years connected with the Sandwich Islands mission.

In Boston, January 13th, of diphtheria, Mrs. SARAH JANE KINGMAN, eldest daughter of Rev. Dr. Anderson, the senior Secretary of the American Board. Most of the Board's missionaries, in whatever field, will remember Mrs. Kingman with lively interest, and feel her death as a deep affliction.

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## DONATIONS.

### RECEIVED IN JANUARY.

#### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, High st. cong. ch. S. M. Beals,	25 00
Lincoln co. Aux. So.	
New Castle, 2d cong. ch. and so.	12 00
Southport, M. A. Beale,	5 00—17 00
Piscataquis co. Aux. So.	
Monson, Rev. R. W. Emerson,	10 00
Somerset co.	
Norridgewock, Cong. ch. and so.	11 00
Union Co.	
Waterford, H. A. D.	10 00
Waldo co.	
Belfast, 1st cong. ch. and so.	11 25
Camden, Cong. ch. and so.	24 15
Rockport, do.	5 00—49 40
	113 40
Miltown, (St. Stephen, N. B.) Cong. ch. and so.	168 00
	221 40

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Fitzwilliam, Cong. ch. and so.	
Gent. asso. 24,45; la. 49,55;	71 00
Keene, Cong. ch. and so. La.	
Heshbon Soc. for Indian Missions, 20; La. for. miss. asso. (add'l.)	
2: m. c. 11,97; N. W. 1;	34 97
Rindge, Cong. ch. and so. m. c.	13 64
Winchester, Cong. ch. and so.	66 74—189 35
Grafton co. Aux. so.	
Bristol, Cong. ch. and so. January coll.	15 00

## MASSACHUSETTS.

Fiermont, Cong. ch. and so. 42; Mrs. E. P. Woodward, 3;	45 00
Plymouth, Cong. ch. and so. coll. 12,77; m. c. 20,55;	33 32—93 32
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Amherst, Cong. ch. and so. (of wh. fr. la. benev. so. wh. with other dona. cons. MARY FLETCHER and H. M. 89,62; dying legacy of Mrs. Aaron Lawrence, 50;)	280 60
Bedford, Pres. ch. and so.	60 00
Francestown, Cong. ch. and so. (of wh. fr. J. Kingsbury, 50; coll. 91,85; m. c. 32,15.) wh. with prev. dona. cons. K. W. EMER- SON and G. E. DOWNES H. M.	171 00
Hancock, Cong. ch. and so.	25 00
New Ipswich, Cong. ch. and so. to cons. I. N. LOCKE an H. M.	100 00
100; Rev. Samuel Lee, 10;	110 00
South Merrimac, Dana Sawyer,	2 60
Temple, Cong. ch. and so. Gent. asso. 28,75; la. do. 11,25; less express, 25c.;	39 75
	691 35
Less exchange,	38—690 97
Merrimack co. Aux. So. G. Hutchins, Tr.	
East Concord, Rev. H. A. and Mrs. H. G. Kendall,	10 00
Fisherville, Rev. A. W. Fiske,	10 00
New London, Mrs. L. M. Trussell,	5 00—25 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. wh. with prev. dona. cons. Mrs. PHEBE G. PAGE an H. M.	34 50
Derry, 1st cong. ch. and so. 46,24; less cft, 3; m. c. 23,35;	66 60—101 10
Strafford Conf. of chs. E. J. Lane, Tr.	
Wakefield, D. D. Tappan,	5 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Newport, Cong. ch. and soc. wh. with prev. dona. cons. S. S. WILCOX an H. M.	82 50
	1,187 24
<b>VERMONT.</b>	
Caledonia co. Conf of chs. E. Jewett, Tr.	
St. Johnsbury, South cong. ch. and so. coll. of November, 1865, 42,25; Erastus Fairbanks's estate, 500; "Friends of Missions," 3 0; S. T. C. 10;	852 25
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Job Lyman,	10 00
Jericho Centre, Ladies' cent so.	15 00—25 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so. (of wh. fr. S. M. Hulbert, 25; Mrs. Fanny Wood, 10; D. D. Wood and family, 10,85; Rev. G. B. Tolman and family, 10; others, 10,15;)	66 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Thetford, 1st cong. ch. and so. 31,50; less ex. 12c.;	31 28
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, Cong. ch. and so. 25; Rev. P. H. White, 10;	35 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. m. c. for 1865, 133,35; less prev. ack'd, 100;	33 35
Rutland, Cong. ch. and so. 187,90; m. c. 34,40;	222 30
West Rutland, Cong. ch. and so.	127 50—383 15
Windham co. Aux. So. C. F. Thompson, Tr.	
West Brattleboro', A. Dunklee, 10; Polly Harris, 10;	20 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Norwich, Cong. ch. and so.	27 50
Pomfret, do.	30 50—58 00
	1,470 78
Cambridge, A friend,	1 50
	1,472 28

Barnstable co. Aux. so.	
Wellfleet, A friend,	15 00
Berkshire co. Aux. So. James Sedgwick, Tr.	
Housatonic, Sophia Perry,	6 00
Peru, "A widow's mite,"	1 00
Sheffield, Cong. ch. and so.	7 85
Stockbridge, do. m. c. (in part.)	75 00
Williamstown, Williams College, m. c.	12 50—102 35
Boston, (of wh. fr. D. T. Coit, to cons. Mrs. J. G. L. COIT an H. M. 100; a member of Essex st. ch. 25; C. L. 10; "For translation of Scriptures," 10; a friend, 10; do. do. 5;)	4,360 78
Essex co. Aux. so.	
Andover, Mrs. Justin Edwards,	10 00
Lawrence, A friend,	50 60—60 00
Essex co. North Aux. So. William Thurston, Tr.	
Ipswich, 1st cong. ch. and so.	72,06; cft. 1;
Newburyport, Union prayer meet- ing in North ch.	13 00—84 66
Franklin co. Aux. So. L. Merriam, Tr.	
Northfield, A friend, for Southern India,	3 00
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Springfield, W. L. Bemis, 100; Mrs. M. C. Bemis, 100;	200 00
Wilbraham, A friend, by Rev. A. D. Stowell,	6 00—206 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
East Hampton, 1st cong. ch. and so. m. c.	49 25
Granby, Cong. ch. and so. m. c.	29 16
Hadley, 1st cong. ch. and so. coll. 107,55; m. c. 27,97; Russell cong. ch. and so. m. c. 51,12;	185 64
Northampton, 1st cong. ch. and so. coll. 844,56, a friend, wh. with prev. dona. cons. AARON BRECK an H. M. 50;	894 56
Southampton, Cong. ch. and so. La. asso.	8 25
South Hadley, A friend,	10 00
South Hadley Falls, South cong. ch. and so.	40 00
Worthington, Cong. ch. and so.	82 56-1,300 42
Middlesex co.	
Auburndale, Cong. ch. and so. (add'l.)	10 00
Cambridgeport, Stearns chapel, m. c.	7 08
Charlestown, 1st cong. ch. and so. m. c. wh. with prev. dona. cons. A. S. MORSS and J. M. GARDNER H. M.	28 19
Lowell, High st. cong. ch. and so. coll. and m. c.	92 28
North Cambridge, Holmes cong. ch. and so. m. c.	45 75
Winchester, Cong. ch. and so.	389 65—563 95
Middlesex Union.	
Boxboro', Cong. ch. and so. coll. and m. c. 10,75; less cft. 50c.;	10 25
Fitchburg, Calv. cong. ch. and so. m. c.	32 57
Groton, Union cong. ch. and so. m. c.	35 10
Littleton, Cong. ch. and so. coll. and m. c. to cons. Mrs. ELLEN A. BACON an H. M.	100 00
Shirley Village, Cong. ch. and so.	5 00—182 92
Norfolk co.	
Brookline, A friend, 100; E. P. 10;	110 00
Dedham, Allen Ev. ch. and so. m. c.	50 00
Jamaica Plain, Mather cong. ch. and so. m. c.	17 00
Roxbury, Vine st. cong. ch. and so. m. c. 39; Eliot cong. ch. and so. m. c. 7,63;	37 63
Walpole, Ortho. cong. ch. and so.	26 46
West Roxbury, South ev. ch. and so. m. c.	39 61—280 73
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st cong. ch. and so. coll. 138; m. c. 63; to cons. N. and E. HAYWARD H. M.	201 00



Middleboro', North cong. ch. and so.	10 50—211 50
Plymouth co. Aux. so.	
Lakeville, Cong. ch. and so.	30 00
Taunton and vic. Aux. so.	
Mansfield, Ortho. cong. ch. and so.	6 95
Worcester co. North Aux. so. C. Sanderson, Tr.	
Templeton, A friend, by Rev. L. Sabin,	10 00
Worcester co. Central Asso. E. H. Sanford, Tr.	
A friend,	703 00
Clinton, 1st ev. cong. ch. and so.	
coll. and m. c.	45 11
Worcester, Union cong. ch. an individual,	100 00—845 11
Worcester co. So. Aux. So. W. C. Capron, Tr.	
Grafton, Ev. cong. ch. and so. to cons. J. B. ADAMS an H. M.	100 00
Uxbridge, 1st ev. cong. ch. and so.	150 00—270 00
	8,512 77
W. D. R.	700 00
Chelsea, Winnisimmet cong. ch and so. m. c. 30,02; less cft. 5'c.;	29 52—729 52
	9,242 29

<i>Legacies.</i> —Beverly, Elizabeth Hilton, by Hannah D. Cole, Ex'r,	100 00
Boston, Mrs. Adelaide Lee, by Moses Pollard, Ex'r, 1,400; less tax,	1,316 00
Sturbridge, John Fay, by William Livingston, Ex'r,	50 00—1,466 00
	10,708 29

## RHODE ISLAND.

Newport, United cong. ch. and so. coll. for 1865, 1,058,59; G. 1,25; 1,059 75	
Pawtucket, Cong. ch. and so. gent. (in part,) 68; ladies, 149; m. c. 173.43	380 43
Providence, Free ev. cong. ch. and so.	25 00—1,465 18

## CONNECTICUT.

Fairfield co. East Aux. So.	
Bethel, Cong. ch. and so.	14 23
Bridgeport, 1st do. Miss. Beneficent so.	135 81
Danbury, Maternal asso.	12 00
Stratford, G. Loomis,	5 00—167 04
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Black Rock, Cong. ch. and so.	68 40
Greenfield, Cong. ch. and so. (of wh. from Mrs. A. Hull, 5;)	78 35
Stamford, 1st cong. ch. and so.	139 78
Stanwich, Charles Bush and family,	10 09
Wilton, Cong. ch. and so.	56 15—352 63
Hartford co. Aux. So. E. W. Parsons, Agent.	
Bloomfield, Cong. ch. and so.	26 35
East Hartford, do. 281; m. c. 51,15; less cft. 1,50;	330 65
Farmington, 1st cong. ch. and so. 275,80; m. c. 37,34;	313 14
Glastenbury, Cong. ch. and so. (add'l.)	5 00
Hartford, Centre cong. ch. and so. (of wh. fr. Mrs. T. S. Williams to cons. MARTHA W. COIT an H. M. 100;)	298 00
Harwinton, Cong. ch. and so. 50; less cft. 50c.;	49 50
Hebron, Cong. ch. and so.	23 00
Newington, do.	258 55
Simsbury, do.	28 51—1,332 70
Hartford co. South Conso. H. S. Ward, Tr.	
Cromwell, Cong. ch. and so. gents. asso. 64,75; la. do. 40,81; m. c. 31,59;	140 06
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
New Milford, Cong. ch. and so.	142 15
Middlesex Asso. John Marvin, Tr.	
Haddam, 1st cong. ch. and so.	48 09
Old Saybrook, 1st cong. ch. and so. m. c.	102 00
Westbrook, Cong. ch. and so. coll. 30,39; m. c. 20,41;	50 80—200 89

New Haven City, Aux. So. F. T. Jarman, Agent.	
College st. cong. ch. and so. to cons. CHARLES A. SHELDON an H. M. 122,28; 3rd cong. ch. and so. m. c. 79,80; Davenport cong. ch. and so. m. c. 7,83; North cong. ch. and so. W. Johnson, 50; Miss Gibbs, 10;	259 96
New Haven co. East, F. T. Jarman, Agent.	
North Branford, Cong. ch. and so.	81 15
Wallingford, Cong. ch. and so.	81 01—162 16
New Haven co. West Conso. E. B. Bowditch, Tr.	
Mount Carmel, Cong. ch. and so.	41 00
Woodbridge, Cong. ch. and so. la. miss. asso. with prev. dona. (by gents.) to cons. S. P. PERKINS an H. M. 42; Rev. S. P. Marvin, 7,75;	49 75—93 75
New London and vic. and Norwich and vic.	
C. Butler and L. A. Hyde, Trs.	
Colchester, 1st cong. ch. and so.	110 28
Franklin, Mrs. Nancy Hastings,	5 00
Mystic Bridge, Cong. ch. and so.	15 33
New London, 1st cong. ch. and so. m. c.	83 96—214 57
Tolland co. Aux. Soc. E. B. Preston, Tr.	
Coventry, H. Kingsbury, with prev. dona. to cons. MARY I. KINGSBURY an H. M.	50 00
Gilead, Cong. ch. and so. gents. asso. 31,55; la. do. 19,46;	51 01
Tolland, Cong. ch. and so.	39 86
Vernon, Cong. ch. and so. gents.	102 10
Wellington, Cong. ch. and so.	12 50—255 47
Windham co. Aux. So. Rev. S. G. Willard, Tr.	
Central Village, Cong. ch. and so.	62 00
Chaplin, Cong. ch. and so. gents. f. m. asso. 45,08; la. do. 38,92; m. c. 40; to cons. CALVIN DAY an H. M.	124 00
Mansfield Centre, 1st cong. ch. and so. gents. 62,30; la. 60; m. c. 27,70;	150 00
North Woodstock, Cong. ch. and so.	50 00
Westford, Cong. ch. and so. m. c.	4 50
Willimantic, Cong. ch. and so. m. c.	26 79—417 29
	3,748 63

<i>Legacies.</i> —West Hartford, Mrs. A. P. Talcott, add'l, by J. E. Cone, Trustee,	60 13
	3,888 76

## NEW YORK.

New York and Brooklyn Aux. So., Agency of the Board, Bible House.	
Of which from Church of the Pilgrims, (Brooklyn,) (of wh. from C. D. Wood, to cons. himself an H. M. 200; R. P. Buck, 150; A. Baxter, 100; E. MYGATT, JR., to cons. himself an H. M. 100; Mrs. M. S. PACKER, to cons. herself an H. M. 100; Chas. Kellogg, 50; W. H. Swan, 50; C. B. Cauldwell, 50; A. H. Porter, 50; M. D. Thomas, 50; Coe Adams, 50; J. Coby, 25; S. Sanderson, 25; S. F. Phelps, 25; G. L. Nichols, 25; Calvin Adams, 20; D. Johnson, 20; A. C. Brownell, 10; H. D. Sharp, 10; H. A. Blakslee, 5; coll. 471,37;) 1,589,37; 1st pres. ch. (Brooklyn,) (of wh. from S. Hutchinson, 150, James E. Taylor, 100, Jacob Campbell, to cons. Rev. CHARLES S. ROBINSON an H. M. 50; W. Hastings, 50; H. K. Sheldon, 50; E. H. and W. Packard, 40; Mrs. S. E. Austin, 35; A. Studnell, 30; E. H. Babcock, 30; A. Van Sinderen, 25; J. Henderson, 25; Geo. W. Mead, 25; I. N. Judson, 20;) 1,069,49; Madison Sq. pres. ch. John C. Baldwin, 500; A. K. Ely, 400; Broadway Tabernacle, D. C. RIPLEY, to cons. himself an H. M. 100; T. R. Carter, to cons. Rev. MARK GOULD, Chichester, Vt., an H. M. 50; Mrs. G. M. Wilkins, 25; Mercer st. pres.	

ch. 25; Mrs. C. Packard, and Mrs. S. D. Holden, for Sarah, at Oromiah, 20; Clinton av. (Brooklyn) cong. ch. and so. m. c. 12; W. J. H. 10; A friend, 5; do. 2; Wm. Forbs. 2.25;	3,837 36
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. with other dona. to cons. O. D. EDGERTON an H. M.	63 85
Canton, Pres. ch. Mrs. Sackrider,	1 00
De Kalb, Pres. ch. B. Burnett,	2 00
Gouverneur, Pres. ch.	107 62
Hollywood, A friend,	1 00
Hopkinton, Cong. ch. and so.	28 00
Lawrenceville, Cong. ch. and so. 13; m. c. 11,12;	24 12
North Potsdam, Cong. ch. and so.	45 55
Ogdensburg, Pres. ch. J. F. Rosseel,	5 00
Parishville, Cong. ch. and so.	7 50
Potsdam, Pres. ch. W. Bowen,	3 00
Stockholm, Cong. ch. and so. with other dona. to cons. HIRAM HULBURD an H. M.	62 25
Anniversary,	2 23
Premium on silver,	22
	353 34
Less bad,	8 00—345 34
Syracuse and vic. Aux. so. H. Babcock, Agent	
La Fayette, Cong. ch. and so.	14 20
Syracuse, 1st pres. ch. 181,56; P. W. Fobes, with prev. dona. to cons. Mrs. MARY C. FOBES an H. M. 50;	231 56—215 76
	4,128 46
Albany, 4th pres. ch. for. miss. so. 200; Friends, 60;	260 00
Arkport, Jarvis P. Case,	2 00
Brasher Falls, C. T. Hulburd,	50 00
Brunswick, 1st pres. ch.	30 00
Canandaigua, Cong. ch. and so. Ont. fem. sec. 28,50; Mrs. C. Greig, 20; Mrs. E. Coleman, 15; Mrs. T. Johns, 15; Mrs. A. E. Pierce, 10; Mrs. G. Granger, Miss B. Chapin, Miss A. Pierson, 10 each; Miss Upham, 6; Mrs. C. W. Davis, Mrs. N. T. Clark, Mrs. W. S. Hubbell, Mrs. E. S. Holmes, Mrs. H. Jewett, Mrs. A. M. Stowe, Nettie Granger, each 5; other ladies, 80,40; F. and G. Granger, 60; Canan. Aca. 50; H. W. Taylor, with prev. dona. to cons. H. W. T. BULKLEY an H. M. 50; W. Antis, 6; W. H. Lamport, 5; A. G. Coleman, 5; Misc. (in part) 86,92; m. c. 184,51; and cons. Mrs. E. W. DAGGETT and ELLSWORTH DAGGETT, H. M.	687 33
Catskill, Pres. ch. coll. 106,22; m. c. 50,75;	156 97
Cayuga, 1st pres. ch. add'l,	2 25
Cheektowaga, E. S. Ely, to cons. Rev. J. A. PRIME, Troy, an H. M.	50 00
Chestertown, Pres. ch.	6 00
Clinton, Hamilton college ch. and so. m. c. 3 mos.	15 00
Colden, Pres. ch. m. c.	9 12
Corfu, Pres. ch.	3 00
Cortland, Pres. ch.	84 00
David's Island, J. H. Pedro, for the Indians,	2 50
Durham, 1st pres. ch. m. c.	28 21
Ellenburgh Centre, A friend,	5 00
Fairport, Mrs. Nancy Blackman,	2 50
Fort Covington, 1st pres. ch.	28 25
Gouverneur, Enos Wright, with prev. dona. to cons. MARY S. WRIGHT an H. M.	50 00
Hannibal, Cong. ch. and so.	20 00
Kinderhook, A lady,	5 00
Lima, Pres. ch.	87 08
Lockport, 1st pres. ch. coll. for 1865—217, less prev. ack'd, 57;	160 00
Moir, 1st cong. ch. and so.	11 00

Naples, Pres. ch. and so. 17,35, less c'ft, 1;	16 35
North Granville, Pres. ch. and so.	43 25
North Jasper, Mrs. C. Lamson, deceased,	4 00
North White Creek, A. Eldredge,	2 00
Nunda, Pres. ch.	14 00
Ogden, Pres. ch. bal.	3 00
Penn Yan, Pres. ch.	27 17
Ridgeway, C. H. West, 10, less ex.	9 95
Riga, Cong. ch. and so.	20 00
Rochester, Wm. S. Lee,	15 00
Shelter Island, Pres. ch.	13 50
Sidney Plains, A friend,	1 00
South Wales, Pres. ch.	6 00
Springfield, Orlando L. Kirtland,	10 00
Springville, Pres. ch. m. c.	23 37
Tarrytown, Horace Hatch,	50 00
Ticonderoga, Bequest of Mary W. Wicker,	50 00
Troy, 1st pres. ch.	470 00
Union Falls, Margaret B. Duncan,	5 00
Vernon, Mt. Vernon pres. ch.	50 00
Waterford, DAVID BLAKE, to cons. himself an H. M.	150 00
Watertown, Mrs. E. M. Mack,	10 00—2,717 80
	7,176 26

Legacies.—Kingsboro, Mrs. Tirzah Yale, by C. H. West, Ex'r, 76, less exc. 38c.	75 62
Saratoga Springs, N. B. Doe, bal. and int. by W. A. Travis, Ex'r,	464 11
Springfield, Benj. Rathbun, int.	72 73
Truxton, Rev. Caleb Clark, add'l, by Lewis Smith and S. Ambler, Ex'rs, 300, less exc. 1, 50;	298 50—910 96
	8,087 22

## NEW JERSEY.

Bergen, 1st pres. ch.	379 22
Boonton, Pres. ch.	29 53
Elizabeth, A friend,	10 00
Newark, South Park pres. ch.	219 29
Passaic, G. S. Orcutt,	10 00
South Orange, 1st pres. ch.	21 59
Suckasunny, Pres. ch. miss. so. with prev. dona. to cons. J. G. CORWIN an H. M.	23 35
Vineland, 1st pres. ch.	40 00—738 98

## PENNSYLVANIA.

By Samuel Work, Agent.	
Darby, 1st pres. ch.	23 01
Delaware Water Gap, Mountain pres. ch.	2 50
Hartsville, Neshaminy pres. ch. I. L.	6 00
Philadelphia, J. D. L.	100 00—131 51
Lock Haven, G. B. Perkins,	4 40
Philadelphia, F. A. Packard,	25 00
Pine Grove, Pres. ch.	22 00
Pittsburgh, D. O. Jones,	4 00—55 40
	186 91

## DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	96 00
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## MARYLAND.

Baltimore, Mrs. Sarah A. Hall,	25 00
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## DISTRICT OF COLUMBIA.

Washington, A member of 1st pres. ch.	50 00
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## GEORGIA.

Savannah, Friends, by E. A. Cooley,	5 00
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## OHIO.

By William Scott, Agent.	
Cincinnati, Rev. B. P. Aydelotte, D. D.	50 00
Dresden, Pres. ch. 25,65; m. c. 24,35;	50 00

Granville, G. B. Johnson, with prev. dona. by Mr. and Mrs. G. B. Johnson, to cons. Rev. W. D. ROSETER. Cincinnati, an H. M.	10 00
Jersey, Pres. ch.	25 00
Johnstown, Pres. ch. 15, Rev. E. Garland and wife, 20;	35 00
Monroeville, Pres. ch. m. c.	2 50
Newark, 2nd pres. ch.	116 00
Red Oak, pres. ch.	4 50
Walnut Hills, Mrs. J. Bates, 5; L., 5;	10 00
Wauseon, Lawrence Odell,	50
Williamsburg, Otis Dudley,	5 00
Yellow Springs, 1st pres. ch. coll.	30 55—339 05
Ashtabula, Mrs. H. E. Parsons,	10 00
Cuyahoga Falls, W. A. Hanford's family, to cons. Rev. D. M. RANKIN an H. M. 50; Mrs. Amelia Hanford, 10;	60 00
Defiance, Pres. ch.	3 60
Elyria, 1st pres. ch.	13 00
Fearing, Thomas F. Stanley,	10 00
Granville, Cong. ch. and so. 147,50; G. B. Johnson, 20;	167 50
Ironton, Pres. ch.	60 00
Kingsville, Pres. ch.	1 00
Mt. Gilead, Rev. Henry Shedd,	2 00
Richfield, Rev. H. Smith,	1 00
Warren, 1st pres. ch.	62 17
Willoughby, Leicester Lloyd,	10 00—399 67
	738 72

## INDIANA.

By William Scott, Agent.	
Aurora, Pres. ch. coll.	72 39
Crawfordsville, Centre pres. ch.	48 40
Evansville, 1st pres. ch.	54 25
Indianapolis, 2nd pres. ch. m. c.	28 30
Rising sun, Pres. ch. 28,15, less mutilated, 35c.;	27 80
Rockville, Pres. ch.	9 20
St. Louis Crossing, Pres. ch.	2 55—242 89

## ILLINOIS.

Bloomington, 1st pres. ch.	22 50
Cerro Gordo,	15 00
Chatham, Pres. ch.	20 00
Chicago, 3rd pres. ch. 453; New England, cong. ch. a friend, 100; 2nd pres. ch. Mrs. F. Gould, 6;	559 00
Fulton, Pres. ch.	20 00
Geneseo, D. L. Perry,	7 00
Hooker, Unity pres. ch. add'l,	5 00
Jacksonville, The Old Homestead, G. L.	100 00
Lake Forest, Pres. ch. m. c.	36 73
Moline, cong. ch. and so.	8 00
Nauvoo, Pres. ch.	8 00
Odell, Cong. ch. and so.	5 00
Ottawa, Plymouth cong. ch. and so.	19 41
Palermo, Mrs. E. R. Page,	4 00
Payson, Albigenice Scarborough, deceased, by his widow, to cons. ALBIGENICE and ELIZABETH SCARBOROUGH, H. M.	200 00
Pisgah, Pres. ch. coll. for 1865,	41 00
Plum Creek, Pres. ch.	8 75
Prairie Bird, Pres. ch.	6 50
Quincy, L. Kingman,	5 00
Rockford, 2nd cong. ch. and so. 252,79; 1st cong. ch. and so; 2,95;	255 74
Springfield, Mary W. Lloyd,	10 00
Waverly, Cong. ch. and so. with prev. dona. to cons. I. H. Brown, an H. M.	42 90
Woodburn, Cong. ch. and so. (of wh. from R. R. Tompkins, to cons. Rev. G. C. CLARK an H. M. 50; A. L. Sturges, 50;)	125 00-1,524 53

## MICHIGAN.

Blissfield, 1st pres. ch.	20 00
Detroit, A friend,	15 00
Kalamazoo, P. L. H.	5 00
Muir, 1st pres. ch.	4 85
Pewamo, 1st pres. ch.	9 00

Paw Paw, Pres. ch.	7 03
Unadilla, Pres. ch. Mrs. Affleck,	2 00—62 88
Legacies.—Adrian, Elijah Linnell, by Mrs. Martha Linnell, Ex'x, to cons. U. L. LINNELL an H. M.	100 00
	162 88

## MINNESOTA.

Shakopee, German cong. ch. and so.	7 80
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## IOWA.

Bowen's Prairie, Cong. ch. and so. m. c.	10 00
Brookfield, Rev. Wm. A. Keith,	2 00
Clermont, Pres. ch. and so.	10 00
Davenport, German cong. ch. and so.	5 60
Franklin, Cong. ch. and so.	3 60
Glenwood, Cong. ch. and so.	10 00
La Fayette, Cong. ch. and so.	2 54
Sabula, Cong. ch. and so.	3 63—47 37

## WISCONSIN.

Beloit, John C. Newcomb, 10; Mrs. J. C. Newcomb, 10;	20 00
Columbus, Pres. ch. m. c.	5 15
La Crosse, 1st cong. ch. and so.	23 48
Lodi, 1st pres. ch. m. c.	11 75
Platteville, Mrs. A. L. E., thank offering,	5 00
Racine, Rev. C. Nichols,	2 00
Stoughton, Cong. ch. and so.	6 00—73 38
Legacies.—Janesville, Abraham Haskell, by Mrs. Eliza G. Whittlesey, Ex'x,	30 00
	103 38

## MISSOURI.

Troy, Francis Parker,	15 00
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## CALIFORNIA.

San Francisco, E. B. Babbitt, 50, gold,	69 93
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## OREGON.

Forest Grove, Cong. ch. and so. m. c.	10 00
Portland, 1st cong. ch. and so.	14 00
	2400
Less refunded to 1st cong. ch. and so. Oregon City, Oregon, am't paid by mistake in Sept. 1865,	13 00—11 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Fort Thompson ch. 5; communion coll. of ch. in the prison at Davenport, Iowa, 2,10;	7 10
England, W. R. £500;	3,366 67
Eastern Turkey, Erzroom, missionary families, 40, gold; m. c. coll. (natives) 6,30, gold;	46 30
Montreal, C. E. Zion ch. Geo. Winks, 5, gold; Mrs. Dr. Fisher, 5, gold;	13 90
North China Mission, Peking, A friend,	536 69
St. Catharine's, C. W. 1st pres. ch. coll. (in part) (of wh. from Rev. R. Norton, to cons. Rev. A. T. COLE, Rushford, N. Y. an H. M. 50.)	111 44
Sandwich Islands Mission, Lihue, Kauai, Mrs. Rice, to cons. Rev. DANIEL ISENBURG, of Barrz, Hameln a. d. Weser, Hanover, Germany, an H. M. 100, gold;	140 00
Seneca Mission, Cattaraugus Reservation, Lower Mission Station, m. c. 9,42; Mrs. Henry Silverheels, 7;	16 42
Zulu Mission, South Africa, Mapumulo, m. c.	18 36-4,256 88

## MISSION SCHOOL ENTERPRISE.

MAINE.—Amherst, children, 25c.; Biddeford, the gleaners of the Pavilion s. s. for sem. at Oroomiah, 25; Castine, Cong. s. s. 33,15; Dover, C. B. Sampson, "now in heaven," 75c.; Milltown, (St. Stephen,
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N. B.) Cong. s. s. for schools in India, 61,32; Monson, "Charley," 1; Norridgewood, 1st cong. s. s. coll. for 1865, 36; North Waterford, Cong. s. s. 21; Portland, 3rd cong. s. s. 66,75; Sandy Point, Cong. s. s. m. c. 6 mos. 15; Searsport, 1st cong. s. s. 27,50; Southport, Alph and Isabella Beale, 50c. each; Winthrop, L. Fairbanks, for Testaments for heathen children, 25c.;	283 97
NEW HAMPSHIRE.—Canterbury, Cong. s. s. 2,52; Concord, W. H. Allison, for sch. in Turkey, 50; Francestown, Cong. s. s. 32, less c'ft, 50c.; Gilmanton Centre, Cong. s. s. 4,70; Hanover Centre, Cong. s. s. 4; Lebanon, Cong. s. s. for a theo. student, 10; New Castle, Cong. s. s. for Rev. S. C. Dean's sch. Mahratta, 5; Newport, Cong. s. s. 16,46; Plymouth, Cong. s. s. 17,50; Warner, C. L. Page, for a girl in India, 1,25;	142 93
VERMONT.—Barnet, Cong. s. s. 6; Brattleboro, East cong. s. s. 25; Cornwall, Cong. s. s. 3; Franklin, a boy, 40c; Hartford, Cong. s. s. 5,20; Rutland, Cong. s. s. 50,04; St. Albans, 1st cong. s. s. 85; Waterbury, Cong. s. s. 6,25; Williston, Cong. s. s. 13;	221 89
MASSACHUSETTS.—Abbott Village, (Andover,) Mission s. s. for tuition of a little girl in Miss Rice's sch. Oroomiah, Persia, 25; Andover, South cong. s. s. 66; Auburn, Cong. s. s. 53c.; Bernardston, Orth. cong. s. s. 9,05; Beverly, Washington st. s. s. 5; Boston, Essex st. s. s. for the support of a native pastor in Madura, 112; Ladies' union mission circle for the support of three girls in fem. bd'g sch. Madura, (15, gold, prem. 18.) 63; Boylston, Cong. s. s. coll. for 1865, 14; Braintree, 1st cong. s. s. 21,79; Charlemont, 1st cong. s. s. 15; Chicopee Falls, Cong. s. s. 18,55; Fitchburg, Rev. A. Emerson's cong. ch. s. s. for Madura, 80; Great Barrington, Cong. s. s. 10; Greenwich Village, Cong. s. s. 4,25; Holyoke, 1st cong. s. s. 6,21; Huntington, Cong. s. s. 4,85; Malden, Trin. cong. s. s. 6,89, less c'ft, 50c.; Natick, 1st cong. s. s. infant class, 20; North Weymouth, Cong. s. s. 1,53; Plymouth, 5th cong. s. s. 5,20; Saundersville, Cong. s. s. 5,25; Southbridge, Cong. s. s. 28,10; Sterling, Cong. s. s. 7,45; Ware, 1st cong. s. s. for sch's under care of Rev. H. J. Bruce, India, 25; Rev. A. E. P. Perkins' cong. s. s. 20; Washington, Union s. s. 7; West Granville, Cong. s. s. 4; West Springfield, 2nd cong. s. s. 13,98; Williamsburgh, Cong. s. s. 6,25; Windsor, Cong. s. s. 5;	610 38
RHODE ISLAND.—Central Falls, Cong. s. s. 14,89; North Scituate, Cong. s. s. 3,65; Pawtucket, Cong. s. s. 16,80; Providence, Beneficent cong. s. s. coll. for 1865, 63; Westerly, Cong. s. s. 1,83;	100 17
CONNECTICUT.—Barkhamsted, Cong. s. s. 5,8; Black Rock, Cong. s. s. 9; Bloomfield, Cong. s. s. 11,65; Clinton, Cong. s. s. 6,02; East Lyme, Cong. s. s. 2,10; Farmington, 1st cong. s. s. 4,16; Grassy Hill, Cong. s. s. 8,75; Greenfield, Cong. s. s. 11,10; Hanover, (West Meriden,) Cong. s. s. 16,55; Hartford, Asylum Hill cong. s. s. 4,79; Lynnfield, Cong. s. s. 11; Newington, Cong. s. s. 20,60; Northford, Cong. s. s. 24,60; North Stonington, Cong. s. s. 25; North Woodbury, Cong. s. s. 13,71; Norwich, Broadway Cong. s. s. 53,24; Sherman, Cong. s. s. 25,16; South Windsor, Cong. s. s. 12,23; Torrington, Cong. s. s. 8,80; West Chester, Cong. s. s. 7,10; Westford, Cong. s. s. 5;	285 36
NEW YORK.—Elmira, 1st pres. s. s. infant class, for Rev. B. Labaree's school, Oroomiah, 11; Franklin, Cong. s. s. 17,60; Galway, Young ladies' miss. so. 10,37; Greenport, 1st pres. ch. Bushnell miss. so. 86, (of wh. for sch. at Gaboon, 2), do. at Mahratta, 50c.) with prev. dona. to cons. Mrs. MARGARET STRATTON an H. M.; Hudson, 1st pres. s. s. for the sup't of Dea. John Hornezd, Nestorian helper, 70; Lawrenceville, Cong. s. s. 13,13; Penn Yan, Pres. s. s. ad'l, 20; Rochester, Plymouth cong. s. s. Miss Van Down's class, 1; Union, Pres. s. s. 30; Waddington, Pres. s. s. 5;	264 10
NEW JERSEY.—Madison, Pres. s. s. 45,48; Newark, 2nd pres. ch. young people's miss. so. 89,81;	135 29
PENNSYLVANIA.—Ashton, (Summit Hill,) Cong. s. s. 14; Philadelphia, Walnut st. pres. s. s. infant class, 23,52;	37 52
DELAWARE.—Glasgow, Pres. s. s.	17 60
TENNESSEE.—Spring Hill, Dying gift of two children of Rev. F. A. Thompson,	15 00
OHIO.—Bowling Green, Pres. s. s. 3,85; Cleveland, Westminster infant s. s. for Mrs. Lord's sch. Madura, (15, gold, prem. 6,) 21; College Hill, Pres. s. s. (of wh. for Gaboon mission, 3,) 51; Reynoldsburg, Pres. s. s. 2,80; Ruggles, Pres. s. s. for sch. in India, 10; Springfield, Cong. s. s. for sup't of catechist in India, 57 9; Warren, 1st pres. s. s. for a sch. in India, 25;	154 55
INDIANA.—Aurora, Pres. s. s. coll. for 1865, 100; Etkhart, Pres. s. s. 6,45; Evansville, 1st pres. s. s. 27; Greencastle, 1st pres. s. s. 1,50; New Albany, 2nd pres. s. s. miss. asso. m. c. coll. for 1865, 51,60, less exc. 25c.; Rockville, Pres. s. s. 2,85; Switzerland County, Dying gift of Mary Belle Olmsted, (2,46, prem. 62c.) 3,68;	192 23
ILLINOIS.—Fairburg, Pres. s. s. 2,40; Geneseo, "A family miss. box," 10; Port Byron, Cong. s. s. 12,50;	24 90
MICHIGAN.—Muir, "Little Carrie Ransom's first gift to the heathen,"	15
MINNESOTA.—Rushford, Cong. s. s. 3,50; Shakopee, Ger. cong. s. s. 1,80;	5 30
IOWA.—Brookfield, Union s. s. 4; Kossuth, 1st pres. s. s. infant class miss. box, 6,13; Vinton, Pres. s. s. 10;	20 13
WISCONSIN.—Appleton, Cong. s. s. Mrs. S. R. Page's class, 5,55; Fox Lake, Cong. s. s. benev. so. for sch. under care of Rev. S. B. Fairbank, Mahratta, 13,50; Lodi, 1st pres. s. s. 8,25; Menasha, Ladd s. s. 1; Oshkosh, Welsh cong. ch. 6,13; Plymouth, Cong. s. s. 3,90, family of Rev. J. D. Todd, 1,55; Ripon, Cong. s. s. miss. asso. for schs in India, 20; Springvale, Cong. s. s. 3;	67 93
PEKING, CHINA.—A friend, for girls' sch. 171,44; collected by Mrs. E. J. Bridgman for boys' sch. 106,44;	279 88
	2,865 28
Salem, Mass., Charles D. Mugford, 100 copies "Triumph in Trial," or a Memorial of Sarah S. Mugford.	
Donations received in January,	35,530 83
Legacies,	2,567 09
	\$38,097 92
<del>283</del> TOTAL from September 1st, 1865, to January 31st, 1866,	\$135,896 66

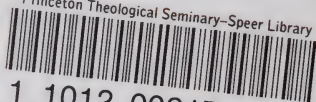


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